THE BLOUDY VISION OF JOHN FARLY,

Interpreted by

ARISE EVANS.

With

Another VISION signifying peace and happiness.

Both which

Shew remarkable alterations speedily, to come to pass here in England,

Also

A Refutation of a *Pamphlet*, lately published by one *Aspinwall*: called a *Brief discription* of the fifth *Monarchy*.

Shewing:

That the late *Parliament* was that Beast mentioned, *Rev.* 13. that this Representative is the Image thereof, and that the fifth *Monarchy* will shortly be established in the Person of CHARLS STEVVART.

Printed in the Year. 1655.

The Preface.

WHen the Lord ſent *Moſes* to the Children of *Iſrael* which were in *Egypt*; he gave him two ſigns to ſhew before them, that they might believe; & told him that if they would neither believe the voice of the firſt ſign, nor the voice of the latter ſign, then that he ſhould take water out of the River, and pour it upon the dry land, and it ſhould become bloud, *Exod.* 4. 1, 2, 3, 4, 5, 6, 7, 8, 9. Beloved friends, I have written two books & ſent them forth in print, *as two ſigns* to the *Engliſh* Nation; *and thoſe in power do take no warning by them*; And now alſo this book is going forth to ſhew that the water of their River *muſt be turned into bloud.*

I ſaid in my Petition to the General dated the 16. of the laſt *May*, that I would not willingly turn water into bloud, nor publiſh that *bloudy Viſion* mentioned in the aforeſaid Petition; which *ſignifieth*, that we muſt have a bloudy War again: *and that Right*

muſt have Right, though thereby all muſt be turned *upſide down again*. But now it muſt not be as I will, *I muſt publiſh it*, or have no peace to my Soul: *the Lyon hath roared, who will but fear: The Lord God hath ſpoken, who can but Propheſie and publiſh in the Palaces at* Aſhdod, *Amos* 3, 8, 9. 10. 11. the great judgement coming upon it from the Lord of Hoſts, for the Lord God hath ſworn by his holineſs; *That lo, the days ſhall come upon you that he will take you away with hooks, and your poſterity with fiſh hooks*, Amos 4.2. Then will you ſay: *Oh, that we had believed* ARISE EVANS, and taken adviſe by his Books and Petition; as many of the Kings party now mourn, and tell me the very words *that I told them* 19. *years ago*; blaming themſelves for that they had no more regard unto the words then ſpoken by me, which now they found to be true by wofull experience: yea, and ſome of your late *Parliament* men expreſſing their grief now; do wiſh, that they had conſidered my words, and been perſwaded by me: but alas, too late repentance *is nothing worth*: but like that of *Eſau* and *Judas*, onely brings deſpair, *Heb.* 12.16,17. *Matt.*27. 3, 4, 5. *for as the Tree falleth ſo it lieth, Eccleſ.* 11 3.

Therefore while the Ax is laid to the

Root

Root of the Tree; *it is the beſt time to ſave it*, Matth. 3. 8, 9, 10. ſo before the judgement over take men; *it is the beſt time* for men to do *righteouſly*, and thereby eſcape the wrath to come: Good *Reader*, I hope I ſhall be clear *from the blood of this generation*, and leave them altogether in excuſeable: *for why*, they have *had* more warning from me; then ever any *had* that I was ſent to ſpeak unto, for when I ſpake to the *King* and his party; If they had asked me whether I had ſpoken any thing by way of Propheſie before that time? Surely, *I could have ſaid nothing to it then*, which might have been any ways ſufficient to convince them; becauſe that I had not before that time been *ſent of God* to any for to declare ſuch things: But now it is evident how I was called of God and ſent to them, and upon their neglect was ſent to the Earl of *Eſſex*, and after that to the Presbyterians, and then to the late Parliament, *God confirming my words* with as many ſigns as was required of me, and alſo fulfilling the ſame always in their due ſeaſons. So that, if this people now ſhall likewiſe *refuſe* to hear me, (*who have had ſo many witneſſes to ſhew that God is pleaſed to declare his determinate will by me:*) they of all others will be the leaſt excuſable for

diſpoſing me, and ſo the leaſt capable of *mercy*.

For, have they not known how God by me declared the moſt remarkable things that befell theſe *Kingdoms* ſince the Wars began? How that 20. years ago, I declared the things which befell the late *King*, and that I ſuffered 3. years impriſonment for the ſame? How I declared to the Earl of *Eſſex*, 7. years before he was General, that he ſhould be the peoples General againſt the late *King*? Have they not known how that in the year 1646. I declared the downfall of the Presbyterians, *and ſuffered* two moneths impriſonment for that *alſo*? How I declared in the year 1651. That the *Kings* Son would come to *England* long before he came to *Worceſter*, *& his ſucces likewiſe*? How I declared to the late Parliament many times, that they ſhould be *deſtroyed* long before their diſſolution? And have I not declared to them in the laſt moneth of *May*, *that* King Charles *will come in victorioufly this year* 1653. and had they not *a ſign to confirm it*, according to their own chuſing and *deſire*? Which ſign was, that if it did *rain* (more or leſs) 7. Sundays then next following ſucceſſively, they would believe my words. *And did it not rain accordingly for ſeven Sundays together*, *as many thouſands*

who

who obſerved it can witneſs, although it was in the very drought of *Summer*, and that there was ſcarce any rain *all the other week dayes beſides?*

Alſo many other *ſigns* were given by me to ſeveral *perſons* divers *times* in ſeveral places, to confirm the truth of thoſe things, *therefore to God be the glorie of all.* Neither was there any remarkable ingagement of late days, either by Sea, or Land, ſince the people began to inquire of me; *but God was pleaſed to reveal by me the event thereof.* Surely, *if theſe men were either faithfull, or ſenſible*, they might ſee *the minde and will of God, by theſe things, but they are dead*, Epheſ. 2. 1. *They will not ſee*, Iſai 26. 11. Iſai 42. 18. 19. 20. But ſtill ſay unto me, *Job* 21. 14. *depart from us, for we deſire not the knowledge of thy ways.*

And now, as concerning you, ye *murmuring people that meet every Munday in Black-Friers Church:* ye faſt, ye pray, & ye preach and complain, *that God* doth not hear your prayers, and ye crie *to God that he would ſend the ſpirit of Propheſie by ſome one, or other*, to let you underſtand the things to come; & yet ye cannot ſee them now when *God* ſheweth you all theſe things, by me his poor Meſſenger, which are made known unto you by the truths in my aforeſaid books, *called the* [Voice

and the Eccho:] and as in the laſt of them, I ſaid to the late Parliament about *a moneth* before they were *diſſolved*, that their prayers were anſwered of *God* by thoſe *my books*, and that if they did not *believe what I ſaid, and do the ſame ſpeedily*; that God would ſend them ſtrong deluſions, and bring ſudden deſtruction upon them, *Iſa.*65.12,24. *Iſa.*66.3.4. 2 *Theſ.*2.10,11,12. ſo I ſay unto you now, *that if ye will not be anſwered by the ſame things of God* in my aforeſaid *Books*, *God* will likewiſe ſend you ſtrong deluſions, and bring ſudden deſtruction upon you; *for your contempt of his truth*; in not believing it: ye cry againſt the late Parl. becauſe they cheated the people of their monies, and blame alſo theſe men now of *Weſtminſter* (as you call them) for treading their *ſteps*, and not calling the other to an account for all the injuſtice they did: *alas*, do ye think that theſe, or the like men, will ever call them to an account? Naywe muſt think theſe will rather be more chargeable to the people then they were.

For do ye think, that ſuch mean men raiſed to ſuch *high places*, who not having means of their own, *ſufficiently to maintain their greatneſs*; will not have it out from the *people*, over whom they have now the power and command? And will they not raiſe their children,

dren, friends, and relations to all places of profit? *Truly it were a ſhame for them if they did it not:* and I am confident that if ye were in their place ye would do no leſs, although the Countrey ſhould ſtill ſuffer by it: yea, and its like to ſuffer, untill *the* King, *Nobles, and Gentry of* England *injoy their rights again:* for they having great revenues of their own, by which they are able to bear ſuch places of Authority, and govern the people at their own proper charges: Therefore I ſay unto you if ye would have men in places of lawfull Authority, that are not *ſelf-ended and covetous, why do not ye bend the ſtrength of your prayers for* CHARLS your right *King*, and his party, that they may enjoy their rights again? And then ye may be ſure, that he will call your late Parliament to an exact *account* for all thoſe monies ye ſpeak off, *and eaſe the people of their heavy taxations:* and doubtleſs ye ſhall prevail with God in prayer for him, and have all your deſires accompliſhed.

I beſeech you to conſider the difference between this State-Government, and a *Monarchy*; Queen *Elizabeth* had Wars with *Spain*, and Wars in *Ireland*, and alſo aſſiſted *Holland:* all which was done with her own revenues, and without any Taxations from the

the ſubjects: but *now* where are the *Crown Lands?* What's become of the *Biſhops*, *Deans*, and *Chapters Lands*, and *Delinquents Eſtates*, and many other things that are gone I know not where? And do ye think that the people are ever like to be *eaſed* from the abundance of Aſſeſſments and Taxes, whileſt the great *revenues belonging to the Crown are gone*, which ſaved the people from ſuch heavy and continual *Taxes*, and by which large revenues Queen *Elizabeth* did ſuch great things, and yet left behinde her abundance of Treaſures?

So that you may clearly ſee, that there was a great part of *the Kingdom juggled away from the Nation by the late Parliament*, when the new State was ſet up; becauſe what was the *Kings* was theirs, for the ſaving of their own goods, & bearing their charges: and ſo was the *Church-Lands alſo appointed* to eaſe the people, that they ſhould be free from being at *charge* to pay thoſe that were the Chief rulers of the Church, and took care for their *Souls*. And now if ye would have God *to hear you*, why do not ye hear him, by doing juſtly to the *King* and Kingdom, *that righteouſneſs may run down as a River*, *Amos* 5. 21, 22, 23, 24. or elſe all your

your seeking of the Lord *will be in vain:* for if ye will *still* have your prayers granted according to your *own sense and will*, that is, for you to prevail, kill and slay all that will not *submit* to you; then the Lord will shew your folly to all the *World.* And do not you boast as some of you do, *that ye have had* the Spirit of Prophesie these seven years; that your Armies over-coming their Enemies, *is the fruit of your prayers:* Alas, it is but your pride, for it was Gods decree to deliver his people into your hands for a time, to punish them for their *sins: and he revealed it unto me, 20 years ago, that your party should prevail as they have done, and then come to a miserable end, as I have declared.*

Thus ye may see, that it is not your spirit of Prophesie which you (deceiving your selves) do imagine to have, nor yet is it the fruit of your *prayers*, that hath done it: for if ye had never *opened your mouthes* such things had *come to pass*: & you shall see within a short time that God will deliver you into the hands of his people to be utterly *destroyed*, and all your *Prophesying and praying* shall not deliver you in that *day.* Then leave off sacrificing to your *Calf*, for it is no more then if the *Egyptians* should have sacrificed

crificed to their falſe gods, for giving them power to overcome the *Iſraelites*, and keep them in bondage: but *God* had ſhewed to *Abraham* long before, that his ſeed ſhould ſerve the *Egyptians*, *Gen.* 15. 13. 14. and when the time of the *Iſraels* deliverance came, then neither, the *Egyptians* nor all their gods could keep them one day longer, *Exodus* 12. 40. 41. ſo likewiſe the *Babilonians* might have *gloried* (as you do) and *attributed* their ſucceſs to their own parts, or to the power of their gods: when they had overcome *Iſrael*: but they were more *modeſt* then ſo; And knew very well that they could not detain them any longer, *then God had decreed*: whereby you ſee that they in the very nick of *Gods time* ſet down by the *Prophet Jeremiah*, 2 *Chron.* 36. 21, 22, 23, *Ezra* 1. Did ſend them home, and reſtore all which was theirs to them again.

Here I have taken *an occaſion* by the way to ſpeak a word alſo to Mr. *Feake*, Mr. *Simpſon*, and others of their party meeting in *Black-Friers*, not doubting but when *God* ſhall arreſt them ſaying, 1 *Kings* 21. 19. *haſt thou kild and taken poſſeſſion in that place where* King Charls *and his people loſt their bloud, in that very place ſhall thy bloud be ſpilt*, even

even thine: and ſet their bloudy deeds to Cry unto their *Conſciences*, ſaying we are thine, & we will not leave thee untill *thy Judgment come*: then their courrage will be abated, and they ſhall know that they are not for the *Intereſt* of *Jeſus Chriſt*, as they falſly affirm. But are for the *Intereſt* of the Devil, who was a murtherer from the begining, *John* 8. 44. 1 *John* 3. 8. and when *Nathans Ridle* is opened unto others, ſaying: thou art the man, 2 *Sam.* 12. 7. 14. For thou haſt given great occaſion to the *Papiſt* to Blaſpheme. *ſaying, theſe are the works of ſuch as would be altogether Ruled by the Bible: they will forſwear themſelves, and murder their King, and kill, Rob, and Steal, by authority*; when like *Davids* Pſalm, 51. 3. *their ſin as a bloudy ſheet is ſet before them*, It will make them roar like *David*, ſaying, *I acknowledge mine iniquity and my ſin is ever before me, Againſt thee; thee, onely have I ſinned by cauſing the enemies to Blaſpheme thy word, the holy Bible.*

Oh now, I will *Repent* and endeavour to reſtore the *Kings Family* and other Families; which moſt unfaithfully and unjuſtly: we have *ſpoiled*, and I will pay my Vows and ſtop the mouths of the *Blaſphemers of thy word thereby*, ſo far as I am able, help me Lord, that

that I may prevail and appeaſe thy hot indignation *againſt me*: and I could wiſh that thoſe of *Feake* and *Simpſons* party would *Repent* and be of the ſame reſolution: *but I know of a certain there is a party in this Land, that ſhall fall by their willfull impenitency.*

Now I draw to a concluſion, deſiring all in generall to obſerve diligently the reſt of the matter following in this little book, and if any do deſire to know further of me, let them get the other books here mentioned: for my part, If it be the will of God, I am willing to be offered for the defence of *the faith of Gods elect. Titus* 1, 1. *But I cannot deſire that God ſhould not take me away in the midſt of my days* Pſalm 102. 24. becauſe I am already paſt it, nor ſay as *Jacob* ſaid to *Pharaoh*, that *I have not attaind to the years of the life of my Father Gen.* 47. 9. for I have out-lived my Father and elder brother in years; who died both a natural death; therefore the remnant of days that now I have to live, I count to be extraordinarily given me of God: even to glorifie him wholly withall; and If it pleaſe him that I die a Martyr and that in my death I glorifie God, I hope he will give me ſtrength to triumph that way;

way; *but wo to ſuch a party as takes my life violently from me, for declaring to them the truth in love, committed to my Charge.* Truly I have no cauſe to doubt theſe people; for though they have not yielded to the truth: yet they have been perſwaded that my declaration was ſo much in the way of *Gods ſpirit*, that they did not *moleſt* me at all when I delivered my Petition to the Counſel of the Army, *May* 26. 1653. and ſpoke in the defence of *King Charls*, at that time when I diſputed it before them all, four hours together. I ſpake there more fully for (him) then ever I did by writing; ſo that I may ſay this word of the Prophet to God, was verified on me, *Iſai* 26. 3, 4. *Thou wilt keep him in perfect peace, whoſe heart is ſtayed on thee, becauſe he truſteth in thee*, I may ſay experimentally that this is true, even that I had ſuch *a peace of God, as paſſeth all underſtanding*, *Phil.* 4. 7. that is peace and liberty to the ſoul and body. Therefore, I will *truſt in the Lord, for in the Lord Jehovah is everlaſting ſtrength Iſai* 26. 4. And now I am as the *Paul* of this time: he was a Mechanick, a tent Maker, *Acts* 18. 3. I am a Taylor, I plant and ſhew theſe things, *Apollo*, that is the *eloquent miniſters of Chriſt* are to water them,

but

but *God giveth the increase* Acts 18. 24, 25, 26, 27, 28, 1 Corin. 3. 6. I recommend all to *God* and his *Ministers*, and I remain your faithfull servant in *Christ Jesus*.

Arise Evans from Long-Ally in *Black-Friers*
Sep. the 13. 1653.

Errata.

Page 6. *line* 21. *for*, it signifies or firmness thereof, the certainty, *Read*, it signifies the certainty or firmness thereof,

---

The bloudy Vision of John Farly *interpreted, with another Vision signifying peace and happiness,&c.*

BEfore I come to shew you the Visions, it will be needfull to let you understand a little of the life and quality of this Mr. *Farly*, according as I have heard it, both from himself, and others that knew him very well, who acknowledged him to have been a Gentleman of good estate, living near *Wallington* in *Shropshire*, and always was counted a very honest man, and of a milde disposition: also in these troublesome times he payed all Taxes freely to both sides, *King* and *Parliament*, and yet was very much plundered and wronged by both, untill at last they brought him so low that he was forced to more-gage his own Lands, and afterwards to fearm another Gentlemans Estate in *Wales*: but having many crosses there likewise, he was forced to leave that place also, not being able to manage it for want of stock.

At this time he had a wife and eight children to maintain, and very little money remaining, so that he knew not what course to take for a livelyhood: But calling to minde that a Gentleman and a dear friend of his was in the Lord Generals life-guard, and hoping by his means to get some place under the Parliament, whereby to maintain his charge.

In the year 1652. He came to *London* with all his family, and took a house at the upper

end of *Drury-Lane*, where he lived very poorly, and could neither meet with his friend nor get any imployment, but was in great diſtreſs for want of means to maintain his charge, and to pay every one his own.

And on the 21 of *January* 1652. In the morning he being in his bed, was very much troubled in his minde at his croſſes, but yet meditating and in his thoughts truſting in the Lord for ſupplie, he fell into a trance and ſaw the following Viſions, and when he came to himſelf again, being unaccuſtomed with ſuch things, he was much troubled at it, and ariſing in haſte, told his wife thereof: and immediately went forth to ſeveral of his friends, Miniſters, and others, and related what he had ſeen to them, deſiring them to give him their judgement there upon, for he was afraid that his Viſions did onely predict ſome misfortune to himſelf, and when ſome of them told him, they could not give him the Interpretation; or at leaſt would not: but that theſe were matters of higher concernment: he was the more afraid to conceal the ſame, ſo that then they became a burthen unto him.

At laſt he came to another friends houſe, and told theſe things alſo there, and as they were wondring at the ſtrangeneſs of thoſe Viſions, and could make no conſtruction thereof: Nor what they did ſignifie, one being there preſent that hath a book of mine, called [*A voyce from heaven to the Common-wealth of* England, and lent it to him: And likewiſe derected him to me, ſaying it was very likely that I could give him the right Interpretation of thoſe things, and after he had read ſome part thereof he came to my houſe, and being in a kinde of extaſie, ſate down and

ſhowed

ſhowed me the book, and declared the cauſe of his coming, and how he had been all that moruing in ſeveral places to have his Viſions interpreted, but found none that could interprete the ſame. But now was by a devine providence & my book directed to me, he being very confident that it was given for me to interpret it.

Then I conſidering with my ſelf that in regard of the multitude of people daily inquiring of me concerning what hopes I ſaw of their redemption from theſe troubleſom times, I having for a whole fortnight before conſtantly prayed to God to ſend me ſome extraordinary knowledge, now to ſatisfie and comfort the people, and found by the ſtrangeneſs of this mans coming, before he related his Viſions, that he was ſent of God unto me therewith, as anſwers to my prayers, I deſired him to declare them unto me, promiſing him through Gods aſſiſtance to ſhew the interpretation thereof, and there upon he repeated them to be in this manner.

1. *I ſaw in a Viſion revealed unto me as I was ſtanding upon ſtone-ſteps, at a place in* London, *there came a man riding before me, and made a ſtand againſt me, and th n I ſaw a Coatch coming between the man and me paſſing by, and in the Coatch was a woman cloathed in ſcarlet, and one who ſtood by me, ſaid: Behold this woman, how do you like of her? And I anſwered, I liked none, but mine own, and then the man who was on the Horſe back, ſaid unto me, then it ſeemeth you like none, but one of your own breaking, then there came ſix youths, who were in blue Coats and blue Caps, (like to the Hoſpital youths,) and ſtood between the man on horſe back and me, & ſaid, behold, take notice of the Moon, and thereupon I looked*

up and saw a sign post, with the sign of the Moon hanging as a sign under it, which I beholding presently there appeared a spot of bloud upon the picture of the Moon, which spot spread it self over all the Moon, and the bloud sparkled up upon the skey and overspread the same.

Then suddenly falling down upon my knees, and lifting up my hands to heaven, I called upon the Lord to be my guider and defender, and immediatly upon that there appeared by the picture of the Moon a man sitting, having a candle lighted in his hand, then came another man with a candle unlighted in his hand, and he lighted his candle at the other candle, that the other man had in his hand, and departed: And then the man who sat by the Moon spake and said, I thank you all for beholding the same.

Then there came a Chariot with milk white horses like as if it had come out of a Court by the place where I stood, and as they aproached near me, I thought them to be of fire, so sparkling that the heat thereof came mightily unto me, whereby I was forced to shrink back from the extreamitie thereof, and returning two or three steps back, I beheld the horses and Chariot coming up the steps after me, thus going back, and seeking for some place to shelter my self from the heat thereof: but finde in the street as I went, neither door nor shopwindow open, I could have no place of safeguard.

And seeing before me another Chariot with horses aproaching toward me, I was greatly troubled in minde, and then beholding upon my right hand a street turning another way in which I thought to be free, entered the same: And having gone but a little way therein, it was beset in like manner. And there came foremost a man having a long light like

unto

unto a Torch in his haud, which when I saw, I thought it was Domes day, and fell to the ground as a dead man, and could not move hand nor foot, yet had my remembrance perfect, and when he came unto me, he said, who is here: but I said nothing unto him, and then he strode one foot over me, and lift me up from the earth, and held me in his arms and blue into mine ears three or four times, then said he there was no means to help me, but to be washed with the bloud of Jesus Christ, so soon as he had spoken I perceived my self to be naked, and then he washed and bathed my bodie all in bloud; which being done he departed and went foreward, and I thought he drew me after him. Then presently I was brought like as if I had been in some great Church, wherein was much Timber work, and there I saw men washing, and besmearing all the Posts and Timber with bloud, and then I seemed as if I were to depart out of the same place, but coming to the door of it, I heard as it were a rushing of a mightie winde, with a noise of Chariots and Horses, with beholding of sumptuous buildings and multitudes of men, and being astonished therewith, I returned into the Church again, and then by that time I seemed to have a great bundel of bladders about me which vanished all, but three, whereof one was very little, and the rest were very great, especially one of them, and these two seemed like two earthen pots, which wearied me to bear. And as I went forward in a bake-way flying from the Church, I heard a voice, saying, go apace: and when I came to the end, at a place where I could go no further; I thought these pots did diminish mightily, and there came a voice unto me, saying, there will not be left the worth of a half peny remaining of all this sight, so I awaked.

And I being in fear and amazement at this bloudy Vision, within a quarter of an hour after fell into a trance again and saw another Vision, which is as followeth:

I beheld, and lo, I was in a field (as I thought) newly sown with Wheat, and as I beheld, I saw upon the Land sowed, a company of Doves being milk white, and all of them stood in a round ring, or cirkle, and in the midst was onely one alone by himself which surpaßed all the rest in brightneß, shining like the Sun-beams in its brightneß, so did this Dove appear in brightneß and glorie, and I awaked again.

Theſe were the Viſions which he related unto me, and now I ſhall give you the Interpretation thereof, as I gave it to him then.

The Interpretation of the firſt Viſion.

WHereas *you ſaw your ſelf ſtanding upon ſtone ſteps* in *London*, it ſignifies, or firmnes thereof, the certainty, and that by degrees, your Viſion will be fulfilled here in *England*, *Jer.* 21.6,9.

And whereas *you ſaw a man on horſe back coming ſpeedily to the place where you ſtood*, it doth ſignifie that they will ſpeedily come to paſs, *Ezek.* 12.22,23,24,25. *Habak.* 1.8. *alſo the Viſion being revealed to you in the morning*, ſignifies the day of its fulling is near at hand, *Rom.* 13.12.

And whereas *you ſaw a Coatch with a woman in it, all cloathed in ſcarlet paſſing by*, that ſignifies this bloudy *Parliament* and *State*, which will ſuddenly vaniſh away and be conſumed, *Rev.* 17.3,4,16. 2 *Theſſ.* 2.8.

And

And whereas *you ſaw ſix youths all in blue*, they ſignifie *Charls* his wayne, and their voice which ſaid, *behold, take notice of the Moon*, ſignifies the Comet, or blazing Star, that appeared in *December* 1652. near the 7 Stars, which Star, or Comet doth preſage the diſſolution of this preſent power ſpeedily alſo, *Judg.* 5.19, 20. *Job* 38. 7.31,32,33. *Amos* 5.8.

And whereas *you ſaw a ſign poſt with the ſign of the Moon to it, and of the ſport of bloud that appeared upon it, and overſpread both it and the skey*, by the ſign of the Moon is ſignified, that when this *Parliament* is deſtroyed, they will make an Image, or a repreſentation of the ſame *Parliament*, and in that, diviſions will break out into bloud, which will overſpread the Kingdom more then ever it did, *Joel.*2.31,32. *Rev.*13.14,15. *Pſal.*55.9.

And whereas *you ſaw a man ſitting by the picture of the Moon with a light like a candle in his hand, and another man coming to him with a candle unlighted, and lighting it at the other mans candle, and ſo depart, and then the man ſitting by the picture of the Moon, his giving thanks to the ſpectators*: Is ſignified that a great Commander at this time of diviſion ſhall be hard put to it, and be forced to iſſue forth a Commiſſion to one that ſhall help him, and he will be very grateſull unto ſuch as ſhall diſcover the treachery and plots that are intended againſt him, *Pſalm* 132.17. *Iſa.*24.13.

And whereas *you ſaw a Chariot with milk white horſes coming out of a Court hard by you, and the Chariot all of fire, ſo that you fled before it, and could have no place of ſafeguard, and that another Chariot came againſt it*: That ſignifies that the

King and Court intereſt now begins to be violent and hot on foot again, prevailing, notwithſtanding, there is another Chariot, or power coming againſt it, which will meet in *London* ſtreets, ſo hot that all will in that day be forced to ſhut up their ſhop-windows and doors for fear, ſo that he which is without doors ſhall not finde a place wherein to hide his head, *Iſa.*21.6,7,8,9. *Amos* 9.11,12,13. *Iſa.*24.10.

And whereas *you ſaw a ſtreet on your right hand in the which you thought to eſcape, but found it beſet with a multitude of men, and that he which came foremoſt had a Torch lighted in his hand, before whom you fell as a dead man, yet your remembrance was perfect, and he having compaſſion on you, calls to you, takes you up, blows in your ears, to ſee if that would revive you: but ſeeing it would not do, doth pronounce that you muſt be waſhed in bloud, and after you are waſhed, you are revived and follow him*: The foremoſt man ſignifies the *King*, who ſhall enter his Kingdom at this time, and in compaſſion lovingly ſhall ſend forth his Declaration and proclamation to his people: But they will not come in to him, nor ſtir no more then you did when the man call'd to you, took you up, and blue in your ears, then ſeeing that he muſt do it, the *King* will reſolve to proceed with Fire and Sword to waſh the Kingdom with bloud, then the Kingdom will come in to him, and he will prevail, *Judges* 7.16,19. Thus by compulſion he muſt draw his people after him, *Song.*1.4.

And whereas *you ſaw that you came into a great Church where men waſhed all the poſts with bloud*: It ſignifies that God will now avenge himſelf on ſuch as have deſtroyed, defiled, and robbed

robbed his ſanctuaries, I mean Cathetheral Churches, and other Churches, and things dedicated to Gods ſervice: Inſomuch that God will for that cauſe require the bloud of thoſe, who are guilty of theſe Crimes, to ſatisfie his hot indignation, and to cleanſe his ſanctuaries with bloud, for if the Lord Jeſus was ſo ſore offended with thoſe that ſold Doves for the ſacrifice in the Temple at *Jeruſalem*, and ſo zealous for it that he would not ſuffer any to carry a Veſſel through it, how much more is he offended with thoſe that ſo highly abuſed, robed, and deſtroyed the Chriſtian Temples builded for him to be worſhipped in, *Mark.*11.16,17. *Joh.*2.14,15,16. *Jer.*50.28. *Jer.* 51.11, 51, 52. *Malach.* 3.9. *Rom.*2.22.

And whereas *you ſaw your ſelf departing out of the Church, and as you were at the door heard the ruſhing of a mighty winde, with noiſe of Chariots clattering together with beholding of men armed in multitudes, and ſumptuous ſpacious buildings:* It ſignifies that in the Citie of *London* there ſhall be great buſſling, troubles, and moſt terrible fightings in all parts thereof at this time, *Jer.*23.17,18,19,20.

And whereas *you ſaw that as you returned again, and found another way to go out of the Church, you were burthened with a bundel of blown bladders, which vaniſhed from you as you went, ſaving onely three remained:* By which is ſignified that the Parliament men, whoſe winde have voted theſe miſchiefs which are come upon this Kingdom, and the vain profeſſors who have executed their votes, and never had any thing of truth in them, but rather delighted themſelves with their vain, wicked, windy, and fruitleſs notions,

tions, now all such will be troubled and get together, being assured that they shall now be called to an account for their works, yet thinking to do some feats by raising Armies to preserve themselves, but they shall be cut off in the bud one after another, as they are about it, except three that will escape, 1 *Cor.*4.19,20. *Hos.*12.1. *Tit.*1.16. *James* 2.20. *Matth.*12.35,36,37.

And whereas *you saw three bladders remaining and that one of them was a very little one, and the other two verie great ones, but especially one surpassing in greatness, and that these became too earthen pots, which by degrees diminished as you went forward, then the voice that said to you, go apace, and after your coming to a place where there was a stop, that you could go no further*: It signifies that three Parliament men, one that hath been the greatest actor in these times, the other hath acted much, but the third very little. These three will get two flying Armies, and being persued will diminish untill at last they get into some strong hold, from whence happily they may make their peace, *Judges* 20.45.

And whereas last of all, *you heard a voice, saying, That there will not be left the worth of a half pennie of all this sight*: It signifies that of all the riches and glorie that the Parliament and their party seem to have got, there shall not be left unto them the worth of a half penny, *Jer.*15.13. *Isa.*61.6. *Isa.*21.16.

This is the Interpretation of your first Vision, which indeed is a terrible one, and I could wish withall my heart, that if it be possible it come not to pass: But rather that God would be pleased to pardon the sins of this Land, and to give them grace to receive the *King* in peace,

peace, and if it be his bleſſed will, that the *Parliament* and State would not bring utter ruine upon themſelves, and upon this diſtracted Nation.

Now after I had interpreted this bloudy Viſion, he was very well ſatisfied in his ſpirit, and deſired me to interpret the other Viſion, which he had within a quarter of an hour after the former, but he ſaid it never troubled him as the other did, and I ſaid it ſhall be alſo done; for it may be there is more of comfort in that, then there is of ſorrow in this.

The Interpretation of the ſecond Viſion.

THen ſaid I, whereas *you ſaw your ſelf in a Field newly ſown with Wheat*: That ſignifies that now there ſhall be a new Kingdom eſtabliſhed again here in *Brittain*, more glorious then ever was upon earth, *Jer.* 33. 14, 15. *Iſa.* 44. 2, 3, 4. *Pſal.* 126. 6. *Matth.* 3. 12.

And whereas *you ſaw a companie of milk white Doves upon that Field, all in a round ring, or circle*: The Ring, or Circle ſignifies the endleſs, everlaſting, and everſtanding Court that ſhall be raiſed and eſtabliſhed here again. *And the companie of milk white Doves* ſignifies the ſpotleſs Nobles that have continued faithfull all this time. Therefore, both they and their ſeed ſhall Triumph glorioufly in the Court for ever, *Iſa.* 66. 22. *Pſal.* 84. 2, 10. *Pſal.* 65. 4. *Song.* 2. 14.

And whereas *you ſaw one Dove alone in the middle of the Ring, or Circle, which did ſhine like the Sun in brightneſs*, by that Dove is ſignified the *King*, who in due time will ſhine like the Sun over all the earth, to anſwer the expecta-

tion

tion of all Nations, and fulfill the promiſe of our Lord Jeſus, ſo that Jews and Turks ſhall then acknowledge Jeſus Chriſt to be the onely Saviour of Souls, *Pſal.*68.13. *Pſal.*24.7,8,9,10.

And after I had interpreted his Viſions, he called for Pen and Ink and wrote them, and left them to my diſpoſing: but I defired him to get them fairely written, and that I would get the Interpretations of them alſo fairely written, and that he ſhould carry them to the Lord General *Cromwell*, and a Petition with them; to ſhew his caſe and condition, telling him that the General was a good man, and would perhaps do ſomething for him: And then he was inclinable to take my counſel, but two dayes after, he came again to ſee me, and brought his wife with him, I propounded the ſame motion to him again, ſaying, that it was beſt for him to go with his Viſions to the Lord General. And he anſwered me, ſaying, That one Mr. *Wilde*, (as he heard,) was then, and had been a long time priſoner in *Newgate*, for declaring a Viſion that he had ſeen, and that if his Excellencie ſhould ſend him to priſon upon it, both he, his wife, and children might come to ſtarve by that means: But ſaid he, I refer it to God and your diſgreſſion to publiſh it in due time, according as God ſhall direct you.

Then I conſidered how I had prayed, and that God ſent the Viſions to him as a conduit to convey them to me, and to anſwer my prayers, and as a Talent for me to give an account off: therefore I moved him no more to that purpoſe: And the man preſently after, being much troubled in minde, at his wants and croſſes in the world, went to *Virginia* with ſome friends

of

of his to trie his Fortune there: Now the reasons, why I look upon these Visions as an immediat warning from God to this Nation, are these five following.

1. Becauſe he was not factious on any ſide, or a ſeeker after new opinions, but was well grounded in the true Chriſtian Faith of the Church of *England*, believing the truth of it, and without diſpute reſting conſtantly in the ſame Faith that he was taught in at firſt, and hence I do gather, that he was beloved of God, who ſhewed him thoſe Viſions.

2. Becauſe *I* ſaw that he had not a ſpirit of pride, or revenge in him, for although he loſt all he had in theſe times for no cauſe, but onely that he was peaceable: yet did I never hear him ſpeak a word againſt the *Parliament*, or any other that had wronged him, but contrarily ſought for a place under any of them, to get any where a poor honeſt living, patiently waiting on God without any pride, or thoughts of revenge.

3. Becauſe that after he had ſeen the Viſions, though he ſaid to me that he was never ſo troubled before, yet now had he no reſt in his ſpirit, untill he got a ſatisfactory Interpretation to them from me, and then had perfect reſt and peace in minde concerning the Viſions.

4. Becauſe I ſaw it was the fruit of my prayers to God, who ſince he called me to this his peculiar ſervice, never denied me any thing that was needfull for me to know, and whereby to warn this Nation: Therefore whatſoever others think of theſe Viſions, I ſhall look upon them as certain truths conſonant to the Scriptures, which ſuddenly will come to paſs.

5. Be-

5. Becauſe that from the time I had theſe Viſions thus left with me unto this preſent, it hath been a great burthen to my ſpirit, ſo that I finde it impoſſible for me to keep them in ſilence, and have reſt: And although I had rather be a *Jonah* then a *Jeremy*, in pronouncing of judgement, and that *England* might become a *Ninive*, and not a Jewry in matter of repentance, *Jonah*.3.4,10. *Jer*.25.8. *Jer*.39. yet Gods decree muſt ſtand, *Iſa*.46.9,10,11,12,13. and the ſtout harted ſhall bow down to it, ye ſtand upon your ſword, ſaith God: And I will call for a ſword againſt it; throughout my mountains, ſaith the Lord God, every mans ſword ſhall be againſt his brother, *Ezek*.33.16. *Ezek*.38.21. *Amos* 5.6. That all fleſh may know, that I the Lord have drawn my ſword, *Ezek*.21.5. Therefore be thou inſtructed, Oh *Jeruſalem*, *leſt my Soul depart from thee, leſt I make thee deſolate, a Land not inhabited*, Jer.6.8.

Now I have given you an account of theſe Viſions, to the intent that God might be glorified, you profitted and my ſelf eaſed of my burthen, I ſhall endeavour to inform you further of what I ſee and diſcern in Scripture concerning this Nation, but I ſhall direct my ſpeech chiefly to thoſe Gentlemen of the Repreſentative now at *Weſt-minſter*, and then to the reſt of this Kingdom, beſeeching all of them to conſider what I have ſaid in my former books, the one called [*A voice from heaven,*] and the other [*An Eccho unto that voice,*] and take ſpecial notice of the dates of thoſe books, and likewiſe how thoſe ſayings are come to paſs; ſince they were publiſhed, and lay them to heart ſeriouſly, and then conſider, that if I keep a clear conſcience I muſt declare the truth.

Ad-

Admonitions to all the People of this Kingdom, but chiefly to those that have the power in their hands.

By Arise Evans.

MEn and brethren I beseech you, let me freely speak unto you, in the language of the Apostle, *Acts* 2. 25. How be it, as his speech was distastefull then, so I doubt mine will be to many Palets now, but I hope such as fear the Lord; will hear and be *pricked in their hearts*, *Acts* 2.37. Truly, though I have received his spirit for my directions herein, 2*Cor*.3.17. *Eccles*.12.10. Yet if it were possible I would not displease you: I confess my matter, or message is contrary to most of your judgements: but for all that; as I shall endeavour to deliver the same in as fair terms as I can: so I hope ye will accordingly take the same in good part, surely I look upon your Declaration to be your real intention, and take it as a great mercy of God that ye are such men, as be able to hear reproof, *Prov*.13.18. *Prov*.15.5.10. 31. And of such qualifications to fulfill such terrible places of Scripture, whereas if it had been the lot of some proud, hot, intemporate men, who would not endure to be told of what they were by their station, they might have gone to Hell without molestation, or any to pity them.

It is averred by some that a Cockatrice seeing it self in a glass, and by beholding its own deformity immediately dieth, I do not wish you should

ſhould do ſo: But I wiſh that when I ſhew you by the Scripture what ye are now, that ye would become what you ſhould be, to your eternal happineſs: I know God can turn a *Saul* to *Paul*, *Acts* 9. 4, 5. and I hope no leſs of you, for God can turn the ſhadow of death into a morning, *Amos* 5. 8. he can make darkneſs light, and crooked things ſtraight, *Iſai* 42. 16. ſo that there ſhall be no ſhadow of death, nor darkneſs where the workers of iniquity may hide themſelves, *Job* 34. 22. all theſe things are poſſible with God for them that believeth, *Mark* 9. 23. *Matth* 19. 26.

Indeed my main matter is both hard for me to utter, and for you to underſtand, *Rom.* 16. 25. 26. *John* 6. 27. 1 *Timoth.* 5. 17. *Heb.* 5. 11. *Nahum.* 1. 1, 2. *Habac.* 1. 1, 2. for I am under a burthen which preſſeth me ſore, and have been twenty years under the ſame, and though many think it but an eaſie thing to declare the minde of God, and to open the myſteries of his word as they are fulfilled, yet I tell you it is ſo hard, and requireth ſo much courage, ſtrength, and labour, that none knoweth it, but ſuch as are exerciſed therein, *Jer.* 9. 3. *Jer.* 23. 16, 17. But it is an eaſie thing to be a flattering falſe Prophet, who ſwim always with the ſtream, crying peace where there is no peace, and the World follow ſuch, *Jer.* 6. 14. for we ſee the true Prophets were generally men of ſorrows, condemned, and perſecuted by the World: becauſe they did not flatter, nor ſpare men in Authority but told them their ſins, for which cauſe they were ſo rejected, that ſome of them wiſhed to die, or that they had never been born to ſee the truth, and their love ſlighted

ed and the people ruined, *Jer.*20.18. *Jer.*22.3. 4,5,6,7,8. 1 *King.*19.4. and men in Authority never wanted falſe Prophets to flatter, and deſtroy them by perſwading them to go on and proſper, 1 *Kings* 22.12. until their ſins were ripe, and no remedy left.

Therefore it is better for you to hear me now while the Sun of proſperity ſhineth upon you, then to hear thoſe thouſands who tell you the World is yours, and cauſe you to bleſs your ſelves in the imaginations of your own hearts, *Deut.*29.18,19,20. as if God were pleaſed with injuſtice, bloud ſhed, tebellion, robbery, opreſſion, ſpiritual pride, drunkenneſs, and a many other abominable inormities which the late Parliament countenanced among us, for I am aſſured, that what I do now tell you is true, and will as certainly come to paſs as thoſe truths have done, which I foretold to thoſe that were in Authority before you.

It is certain that you do by your Declaration require a worſhip, and acknowledgement of your power, as if you were a Parliament: why ſhould I wrong and flatter you, by giving you a falſe Title, ye cannot be ignorant that according to the Laws of *England*, ye are not a *Parliament*: And I wonder much that ye did take that name upon you, ye being ſo unlike to it, for ye know a *Parliament* conſiſts of Lords ſpiritual, and temporal, and Commons called in by the *Kings* Writ, and choſen by the people, but the generality of them, as one ſaid to me, do not look upon you as a *Parliament*, though many be forced to lie againſt their conſciences by calling you ſo: Is it not therefore beſt that I tell you the truth, which is that the people

do not own you as a *Parliament*, which I fear ye will finde when they ſee a fit opportunity, which they wait for, to riſe up againſt you, whereof if I ſhould not warn you, and tell you the truth, which is ſo clearly revealed unto me, I ſhould be a murtherer, and bring your bloud upon mine own head, *Ezek.* 3. 4, 5, 6, 7, 8, 9, 17, 18, 19. then how can I reſt, or hold my tongue, ſeeing no murderer hath eternal life abiding in him? 1 *Joh.* 3. 15. and ſure it is, that there is a heavy judgement to come upon you, unleſs by repentance and amendment ye ſpeedily prevent it.

And now me thinks I hear ſome of them in power ſay, what ſhall we do to prevent this judgement? I anſwer, give that unto God which is his due, and unto *Cæſar* what is due unto him, and unto all people thier juſt rights and Liberties.

1. Do right unto God, and that is, reſtore to God all thoſe things which were taken from the Church by the late *Parliament*, or any other ſu Tithes and offerings, *Malach.* 3. 5, 6, 7, 8, 9, 10, 11, 12. Ye know well enough what the Tithes are, and for the offerings, firſt, they are the praiſes of God, which were ſung and ſaid dayly in our Churches, both Cathedrals and others throughout the Kingdom, which ſinging and praiſing of God with inſtruments of Muſick in Scripture is called *the daily ſacrifice*, *Daniel* 8. 11, 12, 13. *Daniel* 12. 11. *Pſalm* 150. *Pſalm* 50. 14, 15. *Rev.* 5. 8, 9. *Rev.* 14. 2, 3. All which praiſes being his due, ye ought to reſtore unto him again, and for other offerings belonging to God, they are all thoſe things which have been given by our fore-fathers for pious uſes, whether

whether to the Church to maintain Miniſters in in ſeveral places, or to the maintainance of poor Orfants and aged people, or any other ways left to be diſpoſed: all which ye are to reſtore and diſpoſe off, according to the minde of thoſe good people that gave them; for thoſe things were ſacrificed unto God, who taketh care for his Miniſters and for the poor, and acknowledgeth that what was given to them, *Matt.* 25. 40. was given to him, and what was taken from them is a robbing of him, and alſo declareth that ſuch as rob him in thoſe things are accurſed, *Malach.* 3. 8, 9.

But ye will ſay, thoſe that gave theſe things were idolatrouſly devoted, I anſwer: Thou that abhorreſt idols, doeſt thou commit ſacriledge? *Rom.* 2. 22. Our Church in the days of King *Henry* 8. King *Edward* 6. and Queen *Elizabeth* took ſufficient care for that matter: Therefore take heed, leaſt ye by running away from idolatry ſplit your ſelves upon ſacriledge, and robbing of God, but rather do right to God in reſtoring theſe things, that ye may be bleſſed.

The next thing is, that ye do right unto all men from the higheſt to the loweſt, and that you reſtore to every one what is his Birth-right and due by the Laws of the Land, according to the intention of our worthy predeceſſours that made them: And that ye neither alter nor deſtroy thoſe Laws, they being experimentally found to be the beſt in all the World for the government of a people, according to the word of God. Inſomuch that before this time *Brittain* might have been called the glorie of the whole earth, for righteouſneſs towards God

and man, if they had not come ſhort in the execution of the Laws, according to the true meaning thereof, for the Laws are good, though the adminiſtratours thereof being corrupted, have through bribery many times wreſted them, and thereby wronged the ſubjects, and it is a notable Character of the beaſt, or Anti-Chriſt, that he ſhall think to change times and Laws, *Daniel* 7.25. Therefore it were good that ye would leave off your deſtroying of our Laws, and changing of times.

3. The third thing is; That ye reſtore the government of the Church, and preſerve the Laws and Ordinances thereof as well as of the ſtate, according as they were eſtabliſhed in the beginning of theſe troubles: And that for the better purging and taking away of all abuſes and errours crept in ſince that time, ye adviſe with ſuch conſcientious learned, ſober, and honeſt Biſhops, and other Orthodox Clergie and Lawyers as be moſt able to direct you as from the mouth of God: But beware of the leaven of the Phariſees, I mean the Presbyterian, or Puritanical faction, who have brought all this miſery upon themſelves and us: for though they be now ſo ſenſible of their errours, that many of their Miniſters and Ring-leaders do begin to creep toward the Biſhops good old way: yet it will not be wiſdom to truſt them: leaſt their old Leproſie break out again. And now in the name of God Almighty, I teſtifie and affirm unto you, that this is the very minde of God and of the moſt conſcientious, and judicious men in the Kingdom, which here I preſent unto you to be done for the good and happineſs of the Nation.

Therefore, (as I ſaid,) whilſt ye ſtand in the ſta-

ſtation wherein ye are now, I dare not (for my part) lie ſo groſly againſt the truth & mine own conſcience, as to call you a *Parliament*, for I have proved by the Scripture in my book called [*A voice from Heaven,*] written in the year 1651. That the late *Parliament* which was rightly called together at firſt, by doing thoſe unreaſonable actions which the beaſt ſpoken off, *Rev.* 13. was to do; according to the Scripture, became that beaſt: Now the beaſt being wounded by a ſword and diſſolved, yet liveth in its acts, that ye are the Repreſentative, or image of the ſame beaſt, *Rev.* 13. 11, 12, 13, 14, 15. And what penalty is appointed for any that giveth any Title of Honour, Worſhip, or reverence to the beaſt, or to his image is evident, *Rev.* 14. 9. 10.

And truely, let me tell you mine own infirmities alſo, that it is no ſmall grief unto me, that I am confined upon pain of eternal damnation, not to give you the Titel and reverence that ye expect from theſe three Kingdoms, for I am confident that ſome of your intentions and meanings are good, though your errours and want of true underſtanding be very evil: ſo that it is harder for to bring you, or ſuch as profeſs ſo much knowledge to a right underſtanding, then it is to bring them that never made any profeſſion of religion at all, to acknowledge the truth: for as the Lord *Chriſt* found more true underſtanding and Faith in Heathens and Publicans, then in the ſelf-conceited Phariſical Jews, *Matth.* 21. 31, 32. So now thoſe that ſeems to have nothing of value in them by the judgement of your preciſians, I finde to be moſt capable to underſtand and to believe the ſa-

ving truth that I now declare; for the open prophane through infirmities and weakneſs of the fleſh, being right & firm in the true principles of Faith, are better then thoſe who profeſs outward holineſs with errours in judgement & faith: yea, and are more humble and conſequently more capable to receive the truth, *Luke* 18.10,11,12, 13,14. But I hope better things of you, though I thus ſpeak.

That notwithſtanding the great difference between King *Charls* and you, ye ſhall finde him to be a Child of God, and appointed to be the moſt eminent ſervant of Jeſus *Chriſt* in all the World, and that ye will be yet his moſt glorious ſubjects, to vindicat him from all the aſperſions laid upon him, and to wound the head of his Enemies: and yet, Truly Gentlemen, if I ſhould believe reports, there is ſmall cauſe for me to ſtand ſo much for him: for I heard it of a certain, that ſome eminent pretended friends of his, (who thinks to bear a great ſway in this Kingdom) have poſitively ſaid: That when he cometh to his Throne, he muſt of neceſſity put me to death: Becauſe (ſay they) I laid too much honour upon his Father, and did blaſpheme therein, but I believe they are not able to prove their aſſertion from ſcripture againſt me, though they take up the teners of the Phariſee: for a man may blaſpheme God & the *King*, but to joyn God and the *King* together in one, is no blaſphemy by Scripture rule: but howſoever, I ſhall both do him right, & not be danted at their ignorant threats: for I believe the *King* ſhall have ſuch wiſdom to rule, that all things will not be done as ſuch ignorants would, for though they think the revolu-

tions

tions of these times to be nothing, but accidental changes, yet wiser men who shall then bear rule with the KING, when he cometh to his Throne, will finde and believe that these revolutions and changes came to pass, even to fulfill the words and promises of God, which are laid down in Scripture, as they are and have been opened and declared by me these twenty years in some measure by Gods assistance and appointment.

And whereas many say, the *Kings* bloud lies upon this man and that man, and that the *King* cannot pardon such, and such a man; and that he can never be reconciled to such a party, or parties. I am sure, you that so think, or affirm, are as much concerned in the late *Kings* death, as any of them you speak off, and ye do this *King* more injury then any man doth, by perswading the *King* and people, that what ye report in this matter is true, so that you most unadvisedly set one against another: And therefore the hearts of them that are in power are so hardned against the *King*, that though they were willing to restore him to his right, yet will they not do it, least thereby they should fall into such bloud-thirsty mens hands, as they fear you (by your own words) to be: And I am perswaded (as my reason tells me:) that your threatning of the late *Parliament* and Souldiery, was the main cause, why they put the late *King* to death; for what is it that men will not do to save their own lives and estates? Therefore they strike when you do but threaten.

But if you would enquire by humane sense and reason, from whence these miseries came, ye

will finde that they did ſpring from the coveteouſneſs of ſome Clergy man, 1 *Tim.* 6.9.10. 1 *Tim.* 3. 2. 3. for ye will finde a covetous man come to the Miniſtry, and he muſt have two or three Church-livings whatſoever they coſt him, and he will get ſome poor Curates for a ſmall matter to ſerve for him, who although they be learned, yet they ſhall never be able to get ſo much under him as will buy them books, or hardly bread, ſo that they being ſtarved, are not able to feed the people with knowledge: whereupon they hire themſelves a Lectorer, and theſe hirelings being Wolves, put on ſheeps cloathing, *Matth.* 7. 15. 20, 21, 22, 23. and to fill their bags they will flatter the people, and preach them all to be ſaints forſooth that follows them: ſo they become Puritanes, and ſay to the other, *ſtand apart and come not near me, for I am holier then thou, Iſai* 65. 5. 6. and while the one part of the Pariſh are drunk at the Ale-houſe, and on the Sundays run into all manner of incivilities, for want of ſober godly preaching, *Iſai* 5. 11, 12, 13. the other part with immoderate teachings do run in ſpiritual whoredom and drunkenneſs, *Iſai* 29.9.

And this hireling becomes famous for finding that pleaſing to the people, and profital for his purpoſe, he will caſt out words againſt the Church-Government and Biſhops, untill he be taken hold on, and queſtioned for it: Then moſt men cry him up for a gallant man; and rail upon the Biſhops, as upon perſecuters of godly men: Then many others of that Coat ſeeing this hireling-Judas, by this means to fill his bags ſo faſt, do take up his Doctrine,

John

John 10.12,13. and 12.4,5,6. Yea, the Lawyer & Phyſician finding this trade better then their own, do follow it alſo for Lucres ſake: Hence the Puritanical faction getting enterance by the covetouſneſs, and negligence of the laſie Prelates, now like a Canker runs over and poyſons the whole Kingdom, 2 *Tim.* 2.16, 17. and the Roman Catholick laughs at this ſport, getteth a place to play his Cards once more, and thinketh to get the Game.

But we have another way to cure all this buſines, and that's by calling a *Parliament*: Of which, if the priviledge had been maintained, we had been happy by this time: Now when the *Parliament* was called, the Puritan and hireling Miniſters of *London*, &c. began to ſtir up the Citie againſt the *King*, Biſhops & Major part of the *Parliament*, (which properly was the *Parliament*) who for fear of the tumults durſt not appear: Thus *Judgement is turned away backward, and equity cannot enter*, *Iſai* 59.13,14,15. And he that is righteous maketh himſelf a prey, the truth hath no place, for lies and faſehood prevaileth: Therefore I ſay that on the authours of thoſe tumults, lies the *Kings* bloud, and all the bloud that hath been ſpilt ſince; notwithſtanding the *London* Miniſters Remonſtrance at the *Kings* death, who like *Pylat* ſeemed to waſh their hands, as being innocent of his bloud: but *woe unto them, for they have gone in the way of* Cain, *and run greedily after the errour of* Balaam *for reward, and they ſhall periſh in the gain-ſaying of* Core, *Jude* 11. for they maliciouſly preached up the people into diſorder, hoping thereby to raiſe themſelves in the caſting down of the Biſhops, every one ſeeking his

his own advantage, but the wheel turns round, & such as were not thought on then, now rules the roast; so that they could not so fully compass nor enjoy the ends they aimed at.

How thirsty were the Presbyterian Ministers for the innocent Bishop of *Canterburie*, and other mens bloud, saying, the cause of their God would never prosper untill such were put to death, taxing the Bishop with Popery, &c. whereas indeed, the Pope had not such an adversary on earth as the Bishop was, who if he had lived would have drawn all obedience from him in a short time: for the Pope feareth no Protestant so much, as that man who cometh neerest unto him in order and decency, yet keeps his principles in Faith and Doctrine: And for those who are now in power, they are not so much concerned in the *Kings* bloud, as the generality of the people do imagine: The Lord General *Cromwell* himself could not either do much for him nor against him at that time, but as the stream of the *Parliament*, Army and people went then, so must he go, or else be disabled, ruinated, and dealt with as a Malignant.

But many of them who are most guilty, (to clear themselves) would fain lay all upon the Lord General, saying, that he was the busiest in bringing the *King* to his end; suppose he was, Divine providence so ordered the matter, that it was his place, for he was a servant in it to the *Parliament*, to the Lord General *Fairfax*, to the Army, and to the people: And if he had refused, there were many that would have been glad of his place to have done it: so that his deligence & faithfulness appeared in this, as in whatsoever service else he

is

is intruſted with, although in many things he goeth on as he did in this with ſimplicity, not knowing the conſequence, but hoping by the providence of God that all will be brought about to a good iſſue.

Others there be, that ſay he promiſed with ſeveral ſolemne Oaths to the *King* when he was in the Army, That he would do his beſt endeavour to ſave him, and reſtore him to his Throne: Truely whether it was ſo, or no, I know not, God and himſelf knows beſt: but of this I am ſure, that if he had gone about to do it then; he could not have done it: but would have diſabled himſelf of power to do what he may be forced to do to that purpoſe now, for I am perſwaded ſo well of the Lord General, and of many belonging to him, that they have a deſire to deal faithfully, and truely toward God and man: And I doubt not but they ſhall finde an opportunity to perform their deſires. And although Mr. *Feack* do affirm before his congregation; that the General and *Parliament* (as he calls it) are yet in *Babylon*: but he ſhall finde to his ſorrow, that they will inſhort time obey the truth, and come out of *Babylon*.

Therefore, all ye of the Kings party, give up your ſelves to God in prayer, and ſerving of him, with a holy and ſober life, not giving your ſelves to rayoting, drinking, ſwearing, nor working of plots: for the *Children of this World are wiſer in their generation* then the *Children of God*, *Luke* 18.8. and God would not have you to uſe any ſuch wicked means, whereby to eſtabliſh your ſelves, and get the glorie from him: but rather to ſtand ſtill, wait, and behold the ſalvation of God, that ye may give him

him the glorie of your ſalvation: And as for you that are Miniſters, pray and preach with fervencie of Spirit, and by the power of the ſame Spirit laid down in the holy Scriptures, glorifie God, ſtrengthen the hearts of the people in the Faith, and thereby overcome your adverſaries, and glorie not ſo much as ye do in your vain Phyloſophy, *Coloſſ.* 2. 8. which by a faithfull Soul is of no more eſteem, in regard of the word of God in Scripture, then chaff is in comparifon of Wheat, *Jerem.* 23. 28. 2 *Tim.* 3. 14, 15, 16, 17. And I dare affirm that a ſincere plain man with his meditating and ſtudying the Scriptures onely, and converſing with the like, ſhall attain to a more excellent power to maintain his Doctrine, then many of you have, ſo that for all your learning, if ye be not ſo expert in the Scripture as he is, he will overthrow you.

Therefore if ye expect the bleſſing of reſtoration, *Matth.* 17. 11. *Mark.* 9. 12. *Acts* 3. 20. 21. leave your luke-warmneſs, and be more diligent in ſearching the Scriptures, and in preaching them, lift up your voice like a Trumpet, *Iſai* 58. 1. *and* 64. 1. to rouſe the people out of their ſlumbering ſins, to be fervent in prayer that the Lord would rent the heavens, and come down to deliver his people from the hands of their oppreſſours, that we may praiſe him with ſongs of deliverance. What is the reaſon that the Bride-groom doth not come? *Matth.* 25. 5, 6, 7, 8, 9, 10. Is it not becauſe the Bride doth not make her ſelf ready to receive him? what is the reaſon that ſome of you count me a Blaſphemer in what I ſay concerning King *Charl?* Is it not your ignorance of the Scriptures?

Matth.

Matth. 22. 29. What is the reaſon, that though ye have the truth on your ſide, yet ye are not able to incounter in Diſpute, either with the plain Countrey-men, or Mechanicks, or Hereticks of theſe times? Is it not becauſe of your ignorance of the Scriptures, and Luke-warmneſs? for ye onely deſire to know them but afar off.

Ah, this negligence will never make us happy: ye ſhame your ſelves; that Childe which neither by proſperity, nor adverſity will be brought home to his Father; is a loſt Childe: *Conſider what I ſay, and the Lord give you underſtanding in all things*, 2 *Tim.* 2. 7. If ye be the ſervants of Chriſt, your word ſhould be a word of power, *ſuch as all your enemies could not be able to gain-ſay, nor reſiſt*, Luke 21. 15. Acts 6. 10. *yea, one of you ſhould chaſe a thouſand, and two put ten thouſand to flight*, *Deut.* 32. 30, 31. if ye did but obey the voice of the Lord.

I muſt needs confeſs, I ſpeak theſe things unto you with grief of heart, for ſeeing ye walking as men, who have not the Spirit of courage, and boldneſs as the Apoſtles had in adverſitie, *Acts* 4. 13, 19. *Acts* 5. 28, 29, 30, 31. I doubt very much what will become of you, whether God will not caſt you off, and put into the Miniſtry men according to his own heart, that will ſerve him with more diligence and fervency, with greater boldneſs and courage, not fearing the faces of men, though perſecutours: I do not thus ſpeak to all the Miniſters, but to the proud, envious, ignorant, and negligent, that will neither do the work of God themſelves, nor allow of ſuch as do it: for many of this ſort, I know there be; and ſome of them have come to cavell with me, and to deſpiſe me, becauſe

God

God hath made me more bold then they, in declaring the Truth.

But ſuppoſe now that a man ſhould meet one of our great Officers walking in the fields, having a new ſcarlet Cloak, and enter into diſcourſe with him, if the man in the midſt of their diſcourſe ſhould ſnatch the Cloak off his back and rent it into twelve pieces, and give him ten pieces of it again, ſaying, the Lord will divide the Army, and give you ten parts thereof & ye ſhall prevail, would not ſuch kind of Miniſters as you, condemn this man, for his ſo bold an act? Yet he might be a Prophet of God therein, & the thing come to paſs as truly now, as it did when ſuch a thing was done by the Prophet *Ahijah*, 1 *Kings* 11.28,29,30,31. but theſe men are miſerable comforters.

Again, I finde a contrary ſpirit, not onely in the Miniſters, but in the generality of the *Kings* party alſo; ſome do ſuppoſe that it is impoſſible for the *King* to come in, becauſe (ſay they) theſe men now in power are ſo ſtrong and mighty, ſpeaking as if they were the Sons of *Anack*, by their account, *Numb.* 13.27,28,29, 30,31,32,33. Others there be of *Calebs* ſpirit, *Numb.* 14. 24. who ſpeak comfortable words to the people, and declare the hopefull things which they conceive, ſurely God is well pleaſed with theſe, and they ſhall injoy their deſires: But for the other let them, take heed, (as the Lord ſaith, *Numb.* 14. 34.) *Leaſt they ſhall know my breach of promiſe.*

And if our adverſaries had regard to the works of the Lord againſt them, they might ſee what is become of the moſt eminent of them that roſe againſt the *King*; How fell *Eſſex*, *Brook*, *Hampden*,

Hampden, *Hotham* and his Son: how fell *Hurry* *Poyer*, *Waller*, *Brown*, *Maßey*, and *Love*; yea, *Fairfax* and *Bradſhow* are falling, how did all the Presbyterians fall out of the ſadel, whereis the five treacherous Members that withſtood the late *King* at firſt: It is true, one yet remaineth to drink the dregs of his fellows cup: Where is the great Miniſters that preached the people into tumults and rebellion? Do they not ſtink now in the Noſtrils of thoſe whom they preach'd up? How is their glorious *Parliament* as it were ſunk quick to Hell? How hath *Scotland* and their great ones there, been puniſhed for their riſing againſt the *King*, as a juſt reward of their folly? for of all men living they ſhould never have done ſo, how did the immediate hand of God appear againſt *Marleborough*, it being one of the firſt Towns that aroſe in *England*, and made them a wooden God to mock the *King*? How is Coronet *Joyce* that firſt laid hands on the *King*, as alſo *John Lilburn*, and divers others rewarded for their ſervices, all which fell, as commonly the enemies of *Iſrael* fell by the hand of their own party, *Judges* 7.22. 2 *Chron.* 20.22,23.

And as concerning the Churches, how many men have been ſlain and hurt, whileſt they were in obſtructing the work about St. *Pauls Church*? How were thoſe men caſt down; mained, and ſpoyled, when they went about building a Preaching place for the Anabaptiſts in the ſtone Chappel thereof? What became of the Lord *Brook* that grand enemy of Gods Worſhip? when he thought his armour inpenetrable, how was he ſmote in the head, from the Cathedral Church at *Lich-Field*, as *Goliath* was by *David*, 1 *Sam.* 17.4,5,6,7,49. I have ſaid little in compariſon

of

of what might be said in this matter, but if I should say all that can be said, yet they would not regard it, *Psal.* 28. 5. for they are blinded with their prosperity in the War, though they may know by the things visible against them; that one days loss now, will keep them under for ever, and that day is not far off, for it is with them as *David* saith, *Psal.* 55. 19. *Because they have no changes; Therefore they fear not God: And as* Job *saith, they prosper, and the rod of God is not upon them: Therefore they say unto God depart from us, for we desire not the knowledge of thy waies*, Job 21. 7, 8, 9, 10, 11, 12, 13, 14.

But ye that hope for deliverance, are to consider, that by your manifold afflictions ye are corrected to refine you, that ye may be made holy, 1 *Pet.* 1. 15, 16. and more innocent then Doves, more wise then Serpents, *Matth.* 10. 16. more precious then the gold of Ophir, *Isai* 13. 12. *Malach.* 3. 17. The end which God hath in afflicting you, is to bring you to such a condition: And then the Assyrian (the rod of his anger:) who thinketh not to cut off a few Nations, shall be burned; *Isa.* 10. 5, 6, 7, 16, 17, 18, 19. *For the rod of the wicked shall not rest upon the lot of the righteous*, Psal. 125. 3. and the family of *David*; that is, the *Kings* friends, when they sin, God will correct them with the rod of men, 2 *Sam.* 7. 14. 15. *Psal.* 89. 32, 33. for God makes his rod most usually of wicked men; by which he corrects his children, therefore say not that there is no hopes, but rather comfort one another; look upon *Portingals* deliverance! did not God reveal it afore-hand unto them, even by a poor *Cobler* that could not write a word, but got little Scool boys to write for him: who

Propheſied many remarkable things that came truely to paſs, and among the reſt he Propheſied that in 1640. they ſhould have a *King* in *Portugal* again.

Although the *King* of *Spain* for this cauſe ſought by all means to prevent it; yet when the time came: Notwithſtanding, the ſet yeat was far ſpent, they conſidering that none of the poor mans Propheſies had ever yet failed, but that all had been truely fulfilled, they were thereby ſo much the more imboldned; ſo that God ſtirred up the Spirits of the Nobles, and Valiant men of *Portugal*, and ſmote the Souldiery with terrour, that (as it were) in a moment the *King* was ſet on his Throne: And ſuddenly had all the ſtrong holds throughout the Land ſurrendred unto him, and there was not three men kill'd in the quarrel.

Then, why may not God do as much for *England*? Or why may not thoſe ten Valiant Commanders that took the Kingdom from the late *King* CHARLS, and according as God had decreed, gave it for ſometime to the late *Parliament*, or as it is in Scripture language, to the beaſt? *Rev.*17.12,13,17. And then afterward according as God did put in their hearts, to deſtroy the very ſame *Parliament*, & take the Kingdom again from them: as you may ſee how it was done, *Rev.*17. from verſ. 12. to the end of the Chapter: I ſay, why may not God now alſo move the hearts of the ſaid ten Commanders to give the Kingdom to him whoſe right it is, I mean the preſent *King* CHARLS, *Ezek.*21.27. We ſay, and it is a proverb among us, that if a man lie in a ditch, and cry God help me, and not uſe his own ability to get out; he may lay

shere and perish: But if a man call to God for help, and withall do what he can to help himself; surely God will help him, for if you understand your selves; when you say God help us: It doth not argue that God shall do all and you nothing; but it doth argue that God will help you in what you go about to do; and that if you put too your strength, God will strengthen and prosper you therein, when your actions be right, good, and lawfull, and that especially in the fulfilling of his word.

For there is nothing more easie then to fulfill a Propheſie: because God is assistant to them, and active with them that do it: How was God with *Joſuah* to incourage him, 2 *Kings* 9. *Joſuah* 1. How was God with *Jehu*, with *Joſiah*, with *Nebuchadnezar*, with *Cyrus*: *Yea, good* Josiah *muſt die for going out againſt* Pharaohn-echo *King of Egypt, who had a command from God to go againſt the King of* Assiria, 2 Kings 23. 29. 2 Chron. 35. 20, 21, 22, 23. And what great rewards did God give them that fulfilled his word? 2 *Kings* 10. 30. *Iſa.* 45. from verse 1. to verse 15. 2 *Chron.* 36. 22, 23. 1 *Macchab.* 2. 55. How prosperous were the late *Parliament* against the late *King*; Why? because it was Propheſied he should fall; how prosperous was the Independents against the Presbyterians? Why? because it was Propheſied that they should fall, how prosperous was the Army against the late *Parliament*, and how easily did they dissolve it? Why? because it was Propheſied they should fall, how easily did the *Portingals* set up their King? Why? because it was Propheſied of before: Then, why cannot they as easily set up the King; as they did dissolve the *Parliament*?

And

And why? even becauſe the word is gone forth for it, *Iſa.*55.10,11. For there is no word gone forth againſt them as yet, notwithſtanding all the muttering of their falſe Prophets againſt them.

It is to be conſidered alſo what a heavy judgement befell thoſe Nobles of *Iſrael*, who ſearched the Land of *Canaan*, that when they came back perſwaded the people that there was no hopes of getting that Land, and that it was but in vain to go up and fulfill the Lords word by poſſeſſing it, *Geneſ.*15.13,14,15,16, 17,18,19,20,21. for all thoſe Nobles died immediately of the plague, before the Lord, *Numb.*14.36,37. And becauſe the people gave ear to their perſwaſion, the Lord would have deſtroyed them all, had not *Moſes* ſtood up and beſought the Lord for them, yet for all that, the Lord would let none of that generation go up into the Land of *Canaan* ſave *Caleb* and *Joſuah*, who were truely Noble and valiant: yea, and though the people ſaw what ſudden judgements befell thoſe Nobles that had perſwaded them: repented and mourned for their ſins of murmuring, and immediatly would needs have gone up and poſſeſſed the Land: yet they found it was too late, for the Lord was departed from them, and had changed the time, and given out a new decree: Therefore thoſe that went up preſumptuouſly were ſmitten before their enemies, as you may ſee all this paſſage, *Numb.*13. and 6. 14. Here was a heavy judgement upon *Iſrael*, becauſe they for their own good, would not believe nor fulfill the Propheſies and promiſes of God: but it was well for the *Canaanites*, for thereby they injoyed the Land fourty years longer.

And

And for certain, there will be no peace to any in this Land untill the King come: but fear upon the one and upon the other, and their hearts shall tremble for fear one another; yea, men in Arms shall have trembling hearts, and men in power shall have no rest: Therefore I beseech you once more Noble Gentlemen, to call him home and set him up, ye have the power to do it, and thereby to save a great deal of Christian bloud: And they in whose power it is to save mens lives, and will not do it, must expect the like dealing from the Lord: I could wish that such as sit at the Helm, would consider the times, *Things strangely work*; that what a man may do to day, he may want power to do to morrow, and what two Moneths time may bring to pass in such changing times as these, may possibly amaze the world to behold.

Surely there will some strange news be abroad before the 20. *of* January 1654. *be past*, Prov. 27. 1, 3, 6. Heb. 12. 16, 17. Prov. 15. 23. Prov. 4. 18. Psal. 58. 3, 4, 5: I pray God it may be for the best, and that some great person may escape the hands of his enemies: It is true that fair opportunities misused, or neglected often bring the late repentance, and sometimes everlasting sorrow. And who knoweth the value of a seasonable well spent day? I hope that I do not speak this in the ear of deaf Adders: neither do I doubt but these things are already thought upon by some; yet as we say, *forewarning is half arming*: Therefore it is not hurtfull for any of whatsomever degree, to have their dangers foretold; But if like *Cesar* they will not believe, then may such as be esteemed wise in many other things, prove very unwise in the main thing as he did.

A

A Caveat for Astrologers, but more especially to George Wharton, Esq; and concerning some passages in his Almanacks, for the year 1654.

MR. *Wharton*, I perceive that there are two *Almanacks* come forth under your name for the year 1654. having two faces; *the one* seems to be very much for the Romish Church, and *the other* as much against it, *page* 34. 35. you tell us that you believe the Romish *Hierarchy* shall stand, and do *blame* those that speaks against it: *And say*, that we of *Britain*, or *England* at first received the Christian Faith from *Rome*: Also you *blame* such as apply the *Prophesies* in sacred write to this *Mole-hill* of *England*, (*as you call it*,) and to particular Persons therein, who take upon them the name of Protestants, and the rule and government, as if this (say you) were the place and they (forsooth) the Persons onely aimed at by the Prophets.

Sir, By this I finde you are more for *Rome* than *England*, I wonder you know not better by Histories, how that *Joseph* of *Arimathea*, (who was the most Honourable of CHRISTS Disciples, *Matth.* 28. 57. 58. *Mark.* 15. 43.) Came hither and preached the *Gospel* before there was a Church of *Christ* at *Rome*; and that he lieth buried at *Glassenbury*: Besides him, was not *Thomas* the *Apostle* sent hither about the same time, who preached *Christ* to us, as our ancient *Chronicles* declare? And was not *Lucius* King of *Brittain*, (who builded St. *Peters* Church in *Corn-hill* London) the first Christian *King* in all the World? And was not *Constantine* King of great *Brittain* the first Christian *Emperour* in all the World? Where is the like then unto this *Mole-hill* of *England*, for had it not the *prehemi-nence*, in regard of its first dominion above all the Christian World?

It may be in those times of the ten persecutions, that some came from *Rome* hither for *shelter* and did preach, but wee stood in no need of them; for we then had preachers enough besides them, onely in love, we received them, as Christian brethren. And had not CONSTANTINE, by the providence of God

gone over to *Rome*, with an Army of CHRISTIAN BRITTAINS, and CONQUERED the Tyrants there, and elsewhere, so far as the Citie of CONSTANTINOPLE, which was built for the Honour of his *Name*; else the Romish Church would not have had such esteem as it had by his *means*: Therefore it is *evident* that the Romish Church was then beholding to *England*, so that *England* may say to *God* and his Church: *I am like a green Fir-tree, from me is thy fruit found*, Hosea 14.8. and *God* say of *England*; *Unto thee shall it come even the first dominion, the Kingdom shall come to the daughter of* Jerusalem, *Micah.*4.8. as if he should say to England: *Jerusalem* hath brought *thee forth*, thou art her onely daughter and her *heir*: Thou art that new *Jerusalem*, Rev.21.2.

And hath God from this *Mole-hill* of *England* in those times sent such glorious instruments to comfort all that trusted in *Christ*, and to settle them in peace: And shall he not do the like *now*? Or doth not the forementioned things predict, that *God* hath a special regard to *England*, and shew that it is *the glorious holy mountain between the Seas*? And though *Anti-Christ* for the present, plant his Tabernacles here, yet he shall vanish speedily, *Dan.* 11.45. and shortly after, *from this Land* the glorious presence of God shall go forth into all the world, to settle them in everlasting peace and tranquility.

But *Sir*, you wheel about in the second part of your *Almanack* 1654. as if you had met King *Henry* the eights Ghost in the way; for it is reported that he at a certain time, when his Parliament would not pass a bill which he would have done, to *extirpat Popery*; he came roughly among them into the Parliament house with his *short dagger*; saying, *who is he that will not pass this bill, and so examined them one by one, till all said*: I, to it, thus did he awe them with his terrible presence, and prevailed: Then departing the house, said unto them, *all good men, all good men*: so it is like that you met with King *Henry* the eights Ghost, which made you to *change your note*, for in the last part of your *Almanack*, pag.75. you say *in brief from this Eclips, the* Pope *and Hierarchy of* Rome *shall exceedingly suffer*: *It is evident from holy write that a time shall come, in which* Babylon *must fall*: *And from the rules of Astrology, it is very evident that that Prophesie will be fulfilled, ere time put a period to this Eclips, which will be before the expiration of the year* 1656. *however*,

soever, if this publick ruin should at this time escape them: I am very confident that Italy *and* Rome *shall be in great distress, and often troubled with tumults and uproars.*

Indeed, *Sir*, I am glad of your conversion, if it be *real*, yet your sentence here is very sudden against the *Pope*, and Hierarchy of *Rome*: and to account of it as *Babylon* is very *harsh*, from you that was a little before so much for it. But this I tell you in love, that your words ought to be one and the same constantly, and desire you to take the advise of the wise man, *Eccl.* 5. 9. 10. *Winnow not with every winde, and go not into every way, for so doth the sinner that hath a double tongue, be stedfast in thy understanding and let thy word be the same.*

I remember a story of a man that dwelt in a little Town, & he was *counted weather wise* and his common custom was, when he arose in the morning to go along the one side of the *street*, saying to the people as he went, *to day will be a fair day*, and when he came back again on the other side, to say, to day will be foul weather: whereupon they thought he had some skill, for he had always as many for him as was against him: So you Astrologers now use many words, both *for and against*, so that somethig must needs be true that you say: But he that is moved and acteth by the spirit, or direction of Astrologers, or goeth to them to have his Nativity *cast*: and to know the event of his *Fortune*, is a meer naturalist *appointed unto wrath*, 1 *Thes.* 5. 9.

It is usual for Theeves to go to *Cunning men*, or *Astrologers*, who tell them that their fortune is to be *hanged*, therefore they take such evil courses as brings them to that end, as I have heard many of the Theeves (when I was in prison) say, they had been with the *Cunning man*, who told them their end was to be *hang'd*, therefore they would steal and not work, yea, and others that go to them, though they be of great quality, and they tell them of great things that they shall do, yet commonly they tell them also of *an unhappy* end too.

But when did any Astrologer speak of *a Martyres* death? For those that go to Astrologers *forsake the direction of Gods spirit, and therefore God will forsake them*: for God is said to forsake his people, because they had regard to such things, *Isai* 2. 6. and God sends spirituall *Babylon* to her Astrologers that *predict* for her, and promise her, that she shall not fall: *to see if they can save her*, who answer, that they must fall with her,

as

as you may see at large by comparing *Isai* 47. with *Revel.* 18. And as I said before that *Jerusalem* hath a daughter, *called new Jerusalem*, *Rev.* 21. 2. who hath onely the *spirit of God* (in his Ministers) for her direction: *Babylon* hath a daughter, Isai 47. 1. *Called spiritual* Babylon *and* Sodom, *Rev.* 11. 8. Who persecutes *the Ministers of God*, and will not be directed *by them*: But by Inchanters and Astrologers, for all that are unlawfull Preachers, and bring false *Doctrine* are Inchanters and Witches, *Gal.* 3. 10. And in the primitive times, those that went *preaching* without a lawfull call, and were neither sent from *Christ nor his Apostles*, were beaten by the Devil.

And as those that used curious *Arts* and were *converted*, even Astrologers and the like, knowing how inconsistent and disagreeable it was with the Christian Faith, *they* burned their books, that they might use such arts no more, *Acts* 19. 13, 14, 15, 16 17, 18, 19. so I say, it is hard to judge *wheather* those that take upon them to foretell things by the rules of Astrologie: *be Christians or not*, for they are *condemned* as men contrary to the *Spirit of God*, both in the Old and New *Testaments*, and as you said in your first *Almanack*, that it was a strange thing to see Mr. George *Wharton* come *forth in an* Almanack, so I hope you will leave to study Astrologie, and shew your self in some other way that may be *more acceptable to God*, and beneficial to his people, which *for your Souls health* is the desire of your friend.

ARISE EVANS.

A REFUTATION OF A PAMPHLET, lately publiſhed by one ASPINVVALL, ENTITULED, *A Brief Deſcription of the Fifth* MONARCHY.

MR *Aſpinwall*, I ſhall not contradict you, in that there is a fift Monarchy to be expected in this World; and that it will ſhortly appear. But in what you ſay as concerning K. *Charls*; though I be the leaſt of the flock, by the aſſiſtance of Gods Spirit, I hope to confute and drive you awav, and make it appear, that you are a venemous *Aſp*, pulling your *Pine* out of your *Wall*, on which you hang all your glory, and that your *Aſp-pine-wall* will down: For I am ſure, that you are beſide the mark concerning K. *Charls*; in that you condemn the juſt, and juſtifie the unjuſt; and though you huddle up a great many Texts to

Iſa. 59. 19. *Deut.* 32. 33.

Isa. 22. 15, 16, 17, 18, 19, 20. 21. 22, 23, 24, 25.

make your matter good, and to blind the Reader; yet it is clear, that you lay a wrong foundation, and err in applying of those Texts to K. *Charls*. For, if K. *Charls* be one of those ten horns, or kings, as you affirm him to be the last of them; then he cannot be the little horn, as you unjustly assert him to be; seeing the Texts alledged by you, *Dan.* 7. 8. 24. prove that the little horn is not one of those ten; for the little horn cometh up after the ten horns, and plucks up three of them by the roots.

Isa. 5. 20, 21, 22, 23.

The words are plain in the Vision it self, v. 8. *I considered the horns, and behold there came up among them, another little horn; before whom there were three of the first horns pluckt up by the roots.* Here it is evident, that the little horn is none of the ten; which is yet more plain in the interpretation of v. 24. *And the ten horns out of this Kingdom, are ten Kings that shall arise; and another shal arise after them; and he shall be divers from the first, and he shall subdue three Kings.* Neither is the little horn called a King in all the Scripture; but, He shall be divers from the first, and he shall subdue three kings; giving us to understand, that the little horn is an enemy to kings; as a thing of a contrary being, or differing in nature. The little horn is also called a Beast, v. 11. And as the fourth Beast is divers from the other three, who were true to their heads; both it, and the little horn, are alike adversaries to kingly power, as you see.

The State of Rome clipt and turn'd out the Emperour from his superiority; So in a more barbarous manner the State of England turn'd out, and put the late King to death. So it is evident, that this little horn is not a king, but a State, that com-

completeth the wickedneſs of the State of Rome, and fourth Beaſt.

Good Reader, take heed therefore of this *Aſpinwall*, and all ſuch; for this is not only a matter of life and death, but alſo of ſalvation and damnation of ſouls; and know for a certain, that he either underſtandeth not, or wreſteth the Scriptures, as you ſee apparent by what hath been already ſpoken; ſo that he is both deceived, and deceiveth others, making them ſerve his turn, in ſpeaking for the preſent time, be it never ſo wicked.

Now M. *Aſpinwall*, I hope you ſee it is clear, that you have laid a wrong foundation for your Fabrick, or fiſt Monarchy; in applying thoſe Texts to K. *Charls*; which doth further appear *Dan.* 7. 24. *He ſhall ſubdue three Kings*; and this [*He*] you ſay is K. *Charls*. How did K. *Charls* ſubdue three Kings? Did he ever take any Kingdoms from any? It is true, by Birth he was Heir to three Kingdoms, and did enjoy them, to the great happineſs of his ſubjects; until that unreaſonable *Beaſt Parliament*, violently and unjuſtly did wear out his people, took his three Kingdoms from him, and his life too. And did not that *Beaſt Parliament*, v. 25. *Change Times*, and *Laws*?

And was not that *Beaſt Parliament* deſtroyed *April* 22. 1653. as ye have it v. 11? And though that *Beaſt Parliament* be deſtroyed in part; that is, as they were a Body conſiſting of ſo many men, yet the *Parliament men* being in Gods account, every one of them a *Beaſt by himſelf*, and are called Beaſts, v. 12. who though their Dominion be taken away from them at the time of their diſſolution; yet have they their lives pro-

longed for a ſeaſon, and time fit to call them to a further account, and total deſtruction; as ye have it v. 26.

Again, M. *Aſpinwall*, you may clearly ſee your error; That K. *Charls* was not the little horn, neither are the Kings of *Europe* thoſe Beaſts who had their Dominion taken away when K. *Charls* died: For where is any of thoſe ſeven Kings whereof you ſpeak, that have loſt their Dominion? But it is evident to all; That the *Parliament was that Beaſt, or little horn*; and that the *Parliament men are thoſe Beaſts*; who loſt their Dominion when the Parliament was deſtroyed.

Further, By this alſo the little horn appeareth to be the *laſt Parliament*; The little horn had *eys, and a mouth ſpeaking great things*; *and looked more ſtout then his fellows*; v. 8. 20. Is not the eys, their knowledge, by which the late Parliament pretended to ſee more from Scripture, then any other before them? So that in their own conceits, they were both wiſer and ſtouter then any former Parliament: That their mouth and Votes ſpake great and monſtrous things, even ſuch as were never heard of before in any Heatheniſh Aſſembly of State; ſo that all Chriſtians, yea I am confident, ſome of themſelves, do now abhor the wickedneſs that proceeded from them, 1 *Sam.* 24. 13. And as concerning the ten horns or kings, there is no judgement to come upon any of them all, but only three of them; namely, *England*, *Scotland*, and *Ireland*, for they ſuffer very much; and according to their ſufferings, they ſhall be exalted again, to reigne with their King in glory. *Dan.* 7. 27.

For as you have it v, 9, 10, 13, 14. 18. 22.

By

By *the Ancient of days* there, is ſignified *Jeſus Chriſt*; and by *the Son of man*, is ſignified K. *Charls*; who in regard the Lord Jeſus found him faithful to the death, for the maintenance of his Laws in Church and State, will make him Ruler, (according to the promiſe, *Luke* 12. 42, 43, 44.) over all that he hath. So that this *Charls Stuart* (thus being found ſo juſt a Steward) whom *Aſpinwall* doth vilifie, is indeed that wiſe and faithful Steward, whoſe ſeed ſhall rule all that the Lord Jeſus hath, for ever; and is the moſt High on earth; *Dan.* 7. 25. 27. and Prince of the Hoſt, or Prince of Princes: *Dan.* 8. 9, 10, 11. 25. who (under Jeſus Chriſt) is the only father, and begetter of the fift Monarchy; and his ſeed ſhall be chief in it for ever. And the Laws of England, both for Church and State, as it was eſtabliſhed in his time, for the maintenance of which Laws he died, even that Law ſhall go over all the earth, and ſhall be the law of the fift Monarchy for ever.

And to make it yet more clear, the little horn in *Dan.* 7. 8. is that Beaſt, *Rev.* 13. 1. that hath its ten horns alſo; as is evident by the mark in its mouth: For, as the little horn had a mouth ſpeaking great things; *Dan.* 7. 8. 20. 25. ſo the Beaſt in *Rev.* 13. 5, 6. hath a mouth ſpeaking great things. Again, the late Parliament in Scripture is called by divers names; ſomtimes it is called the *little horn*, *Dan.* 7. 8. 20. ſomtimes the *Beaſt*, *Dan.* 7. 12. *Rev.* 13. 1. and ſomtimes the *Whore*, *Rev.* 17. 15, 16. in regard of its unfaithfulneſs and trechery to their King, Head, Father, and Huſband of the Kingdom. And as the *Beaſt*, or *Whore* was to be deſtroyed with its own ten horns, *Rev.* 17. 16. ſo the *Beaſt Parliament* was deſtroyed,

April 22. 1653. by the now Lord General, and about ten of thoſe horns that afore defended them; for the Beaſt was to be deſtroyed without hands; only by the ſpirit of his mouth; *Dan.* 8. 25. *Dan.* 11. 20. 2 *Theſ.* 2. 8. So that *Beaſt Parliament* (a raiſer of Taxes) was deſtroyed without anger, without battel, without hands; only by the Word from the Generals mouth: Whereby it is evident, to all who are not wilfully blind, that the *late Parliament* was this little horn, or Beaſt, expreſſed in the former cited Scriptures.

But as concerning K. Charls himſelf, there was much anger, and after many battels fought againſt him, he, and his followers, had many hands laid upon them, and then (according to the Word, *Rev.* 20. 4.) they had their heads cut off, becauſe they would not worſhip and ſubmit to that *Beaſt Parliament.*

And ſee how the holy Spirit long before takes notice of the Nature and Cowardlyneſs of this Beaſt, who (as before) ſaith of them, That *they ſhould be deſtroyed without hands*; that is, without ſo much as one Box of the ear; much leſs then to have a ſword drawn againſt them; And yet ſaith, that this Beaſt ſhould have its deadly wound by a ſword, *Rev.* 13. 3. 14. ſo that but only ten of their ſervants came into the Houſe, and ſpake to them, not in anger; the very thought of a *Sword*, ſtruck them all dead; ſo that they who about nine of the Clock came into the Houſe, looking upon themſelves to be the greateſt Princes in *Europe*, before eleven, went out baſer then the baſeſt of all the people; inſomuch that the very Boys in the ſtreets, and the moſt vulgar ſort of people, did hiſs and hoot at them, as at the moſt abject and abominable creatures,

not

not worthy to live; yea the very Balladmongers had them in derision.

Whereas indeed, had they been valiant men for the truth, and worthy to rule, before they had quitted their places, and left the Nations, who depended upon their protection, in such a distraction, as to deliver them unto the power of the Sword, hundreds of them would have risen up, and seized on those ten, and committed them to the Tower, and immediately also sent to the Army in all places, not to stir, on pain of death, without their commands. But the General knew what they were; and that most of them durst not behold the drawing of a sword, much less to contend with such a man as he is. Yet K. *Charls* his valour was such, that he contended to the death, for the Truth; being faithful, and trusting in God, not fearing what man could do unto him.

And further, if we would compare K. *Charls* with them; we shall find him to be the true shepherd, who gave his life, and all that he had, to maintain the Laws and Liberties of his people; *John* 10. 11, 12. But contrarywise the *Hypocritical hireling Parliament*, that styled themselves, *The Keepers of the Liberties of England*, at the sight of a few souldiers coming to the House, where they sate, did shamefully fly, and surrender the people into the mouth of the Wolf, or power of the sword; to have all their Laws, Lives, Liberties, and substance, devoured by it at pleasure. And thereby their hypocrisie is discovered to all the world; for they gave out themselves to be Saints, that feared God, and trusted not in the arm of flesh, nor feared it; but coming to the tryal, it is evident, they trusted

not in God, but in the arm of flesh, which they only confided in, and feared. For no sooner did the General (who is but a mortal man) appear, but they vanished; so that to stand out for God, and his people, in hope of assistance from him, against the Arm of flesh, was counted folly by that hypocritical generation.

Therefore for your pretended saints, we deny them to be any of the saints of God; or that they have any godliness, and true faith, justifiable by Gods word in them.

For, will you make solemn protestations in hypocrisie, lifting up your hands before the Lord, who is the searcher of all hearts, whereby to draw the people (who entrusted you) from their dutiful obedience to the Lords Anoynted, both to ensnare them, and damn their souls with false oaths; and say, this is godliness? Is not this the height of hypocrisie? *Hos.* 10. 4. *Zach.* 5. 3, 4. *Eccles.* 8. 2, 3, 4. *Rom.* 13. 1. 4. 1 *Sam.* 24. 6. 10.

Will you destroy Gods Ministers and Ordinances? Will you destroy and defile his sanctuary? Will you rob him in Tythes and Offerings, committing all manner of sacriledge against him; and say, This is godliness? 1 *Cor.* 3. 16, 17. *Mal.* 3. 7, 8, 9. *Rom.* 2. 22.

Will you break all your Oaths of Allegiance and Supremacy to God and the King? Will you break your Protestations and Covenants, calling God to witness to them; and say, that all this is godliness still? *Zach.* 5. 3, 4. *Hos.* 10. 4. *Prov.* 24. 21, 22.

Will you (contrary to your solemn Oaths) destroy the King, the Lords Anoynted, for keeping his Oath to God, and his people, commited

to his Charge? Will you rob him, and his posterity of all their Rights for ever; and say, this is godlineſs too? *Eccleſ* 8. 2, 3, 4. *Eccleſ.* 10. 20. 2 Chron. 13. 10, 11. *Zach.* 3. 7.

Will you kill, deſtroy, and rob the Lords people, that keep faith, and a good Conſcience, by obſerving their Oaths to God and the King; and ſay, This is godlineſs? *Jer.* 7. 8, 9, 10, 11.

Will you make Jeſus Chriſt as your Captain who are ſuch apparent Robbers, Murderers, ſpiritual Whoremongers, and falſe Swearers? Surely he will be avenged on you for theſe things. 1 *Tim.* 1. 19, 20. *Luke* 18. 7, 8 *Dan.* 8. 24.

Will you (through your Policy) betray the Nation of their Laws, Lives, Liberties, Livelyhoods, and their good Conſcience alſo, by forcing them to forſwear themſelves; and ſay, This is godlineſs? *Iſa.* 29. 15.

Will you ſeek the ruine of other Nations? Will you yet thirſt after more innocent blood, until ye be drunk therewith; and ſay, This is godlyneſs? *Iſa.* 10. 7. *Rev.* 17. 6.

Will you ſet up your abomination that maketh deſolate in every place where it comes; deſtroying the faithful ones, tolerating all ſorts of wicked Atheiſts, Blaſphemers, Hereticks, and curſed Rebels againſt God; and ſay, This is godlineſs? *Matth.* 24. 15.

M. *Aſpinwall*, you know, ſuch are your ſaints, on whom you put all the glory; They come neer to God with their mouths, but their hearts are far from him, and their works abominable to God and man: And how contrary their ſending forth Preachers to preach, is to the way of Jeſus Chriſt, who ſent his Diſciples, is evident; They ſend forth their preachers with ſwords, piſtols,

piſtols, and Troops of horſe; as *Vavaſour Powel* went into *Wales*, with Commiſſion to raiſe forces to propagate the Goſpel, as they call it; and ſuch kind is of the *Divel*, *Mahomet*, or *John* of *Leydens* ſending forth to preach. For Ieſus Chriſt when he ſent forth his Diſciples, though he could command legions of Angels to go with them, doth not; *Matth.* 26. 53. but he bids them take no proviſion for their journey, no, not ſo much as a ſtaff for their own defence; *Matth.* 10. 9, 10. *Luke* 9. 3. *Luke* 10. 3, 4. Yet M. *Powel* in his Commiſſion, muſt have a power to raiſe a Troop of horſe, and ſouldiers, to guard him, and to terrifie and plunder the Country. Ieſus Chriſt bids his Diſciples whereſoever they came, to ſalute all with peace; and if the people ſhould riſe up againſt them, to flee from that place to another; *Matth.* 10. 12, 13. 23. *Luke* 10. 5. M. *Powel* bids his diſciples with Arms to ſalute the Country, and if they riſe, to perſecute them, and beat them from one place to another. Ieſus Chriſt bids his Diſciples freely heal the ſick, where ever they come; *Matth.* 10. 8. *Luke* 9. 2. M. *Powel* is ſo far from healing them, that he bids his diſciples fight and wound them. Thus you ſee clearly how oppoſite in all things you are to the Goſpel of peace, *Eph.* 6. 15.

For my part, I have no ſpleen or malice againſt any mans perſon: God knows, I ſpeak the Truth; for I am as a dying man, lame, and ſickly, not able, but creeping about the houſe; every night at deaths door; yea, deſiring to die, and to be with my Lord Ieſus Chriſt: But I would die with a clear Conſcience, and not have my Talents buried with me; but lay them out to the glory of God, and for the benefit of the living:

living: Therefore (I beſeech you) bear with my boldneſs of ſpeech (for I would not willingly offend any one) and though you will not, yet I muſt not forbear to declare, and make the things of God fully known; for a neceſſity is laid upon me, and wo is me, if I do it not; 1 *Cor.* 9. 15, 16.

Now I proceed further concerning the *late Beaſt Parliament*; which though it be deſtroyed according to the word of God, yet it liveth ſtill in its Acts; and the ſame (One) that did deſtroy it, commanded to make a Repreſentative, or Image thereof. And he (the Lord General) had power to give life to the Image of the *Beaſt Parliament* (which Image is this preſent Parliament, as they call themſelves) that the Image of the Beaſt ſhould both ſpeak, and cauſe that as many as would not worſhip the Image of the Beaſt, ſhould be killed.

And if you look upon the manner of the diſſolution of the late Parliament by the Lord General, and his Councel, and upon the continuing of their Acts ſtill in force, as they were before; by which the late Parliament ſeemeth yet to live; and upon the manner and calling of this preſent Repreſentative, or Image of them (a Repreſentative being but an Image like ſomthing that it doth repreſent; as the Image of a Man, Beaſt, or whatſoever elſe) as alſo upon the manner how theſe had their power from the Lord General, as he gave them authority, life, or ſpirit to act; and compare all theſe particulars with *Rev* 13. 3. 11, 12, 13, 14, 15. and you ſhall find that this Scripture was ſo really fulfilled, both in the manner of the Lord Generals deſtroying of the late Parliament, and his ſetting up of this; as if he had purpoſely ſet this very Scripture before his eyes,

eyes, and taken it for his absolute direction therein; he not erring one jot in the performance of the substance thereof.

Hence you see, both what the Beast is, and his Image; in the next place I shall shew you, what the mark of the Beast is; and what is the name of the Beast; and likewise, the number of his name, *Rev.* 13. 16, 17, 18.

1. Concerning the Mark of the Beast; it is a word abused: For they call (as I proved before) the height of wickedness, godlyness; and that is the mark. For, saith the Author of the *Grand Politick Informer*, Upon the seventh of July, 1653. it was Resolved, That no person should be employed, or admitted to publike service, but such as this Representative should be first satisfied of their real godlyness; saith he, This word *Godlinesse*, will shortly become the mark of the Beast.

Indeed there is a god of this world, 2 *Cor.* 4. 4. which many expound to be the Divel; and there are those, who account that godlyness, which is most contrary thereunto; 1 *Tim.* 6. 5. and such such, as put light for darkness, and darkness for light; *Isa.* 5. 20. Now if we enquire who is a godly person after their account? It will appear to be such an one, as hath broken his faith to God and man; or one, that is a robber, murtherer, false swearer; or hath been, or is an approver of all the bloody Actions of the late *Beast Parliament*; So that this sort of people are their godly persons; and this pretended godlyness, is the mark of the Beast, as the Apostle describeth them sufficiently, 1 *Tim.* 6. 3, 4, 5. 2 *Tim.* 3. 4, 5. and bids every true Believer withdraw himself, and turn away from such, as from the

the moſt dangerous people to converſe withall. Whereby it is evident, that this pretended godlineſſe is the mark of the Beaſt; which they that will be gainers in this Weal Publick of England, muſt needs have; elſe they ſhall not be preferred, trade, or proſper in theſe times; *Rev.* 13. 16, 17.

And now having ſhewed you what the mark of the Beaſt is, *viz.* a pretended godlineſſe; next in order I ſhall (through Gods aſſiſtance) ſhew you, what the Name of the Beaſt is, and the number of his Name, *Rev.* 13. 16, 17.

He that will have any preferment from theſe people, or gain by them, muſt acknowledge them to be the States of England, or the Commonwealth of England, or the Weal publick of England; for if he call this the Kingdom of England, and ſtick to that ancient name; he ſhall be caſt off, as one that hath not their ſtamp, and have nothing to do in matter of office, or way of profit from them, *Rev.* 13. 16, 17. And I find, that it cannot bear the name of the Commonwealth of England, ſince the Election of a Parliament was taken away from the Commonalty, or generality of the People; and that a publike Party excludes all the reſt, and ſets up a Parliament: But I find its proper name to be, the Weal publike of England; For the word Commonwealth is excluded long ago from a Weal Being; ſo that none but thoſe in publick places do proſper; Therefore (I ſay) it is not the Commonweal, but the Weal publick of England. And I find the number of this name [*The V VeaL pVbLike of EngLanD*] to be 666. for the numeral letters of it, are theſe; D L L. 600. L VV. 60. V I. 6. ſo that in all, they come to 666.

There

There is alſo another name no leſs proper both to the late *Beaſt Parliament*, and to this Repreſentative, which is its Image; in regard the people did and do ſo much Idolize them, by their petitions to them, and their eſteem of them, otherwiſe more then ordinary; *Rev.* 14. 11. ſo that they may be called *Englands Idols*; which word *Englands Idols*, in the ancient Welſh, or Britiſh language, is, *Delwau Lloiger*; and I find the number of this name, *Delwau Lloiger*, to be 666. for the numeral letters of it alſo, are theſe; D L L 600. L VV. 60. V I. 6. ſo that in all, they come likewiſe to 666. Now the words of the Scripture that declares the number of the Beaſt, are theſe; *Rev* 13. 18. *Here is wiſdom, let him that hath underſtanding, count the number of the Beaſt, (for it is the number of a man,) and his number is ſix hundred ſixty and ſix.*

Now it remaineth that I ſhould ſpeak ſomthing of this Man; *for it is the number of a man*, ſaith the Text. This Title [a Man] is a note of Eminency; which ſignifies *a man of God*; 1 *Sam.* 2. 27. 1 *Chron.* 13. 1. or, *a man of a thouſand*, *Eccleſ.* 7. 28. ſo that from *Rev.* 13. 18. may be obſerved, that the man expreſſed by theſe words, *for it is a man*; is ſuch a man, as carrieth a divine Majeſty with him. So that I muſt needs infer from thoſe words, that the Apoſtle *John* means here, *a juſtified man, a man oppoſite to the Beaſt*, though in the number of their names they partly agree. And know, that in the new Teſtament, none is called *The man of God*, but only a *Biſhop*; 2 *Tim.* 3. 15, 16, 17. And we may gather alſo from the ſame Scripture, and the ſcope of the Apoſtle *Pauls* words to *Timothy*, when this *Biſhop, and man of God is to appear*; which will be

be in the laſt days; 2 *Tim.* 3. 1, 2, 3, 4, 5. 17. when men break forth into rebellion againſt God and his Church; and certain it is, That *the late Biſhop of Canterbury* was the ſame man: for the number of his name, as divers affirm, that in all buſineſſes which he ſubſcribed, he wrote only thus, *Will. Laud.* And I find the number of this name, VVILL LaVD, to be 666. for the numeral letters are theſe, and they be the very ſame that ye have in the other names before, DLL 600. LVV 60. VI 6. ſo that in all they come to 666.

But if we take notice of the name of this man of God, as it is at large; we ſhall find another myſterie therein. For I find the number of this name, VVILLIaM LaVD, to be 1667. And the numeral letters are theſe, M 1000. DLL 600. LVV 60. VII7. ſo that in all they come to 1667. and that is the yeer of reſt; for before it be *Anno Dom.* 1667. moſt of the world, yea, and *Rome* it ſelf will acknowledge their error; ſee the truth, and ſubmit to *William Lauds* rule in form of worſhip, doctrine, and diſcipline, as the only way to ſalvation, the moſt decent and agreeable to Gods word, being without doubt the true way whereby to worſhip God, long before preordained of God to abide, for the direction of men for ever and ever; which Rule was given in King *Edw.* 6. his days, preſerved and refined in Queen *Elizabeth* and King *James* their days, ſealed and perfected, to the glory of Jeſus Chriſt, with the blood of his noble martyrs, chiefly of King *Charls*, and Biſhop *William Laud*; who as the Scripture ſaith, *Heb.* 11. 35. would not accept of deliverance, when he was offered by the Parliament to go into New England with

M.

M. *Peters*; but he chose rather to die, that he might obtain a better Resurrection.

Therefore to conclude, I say, that the Book of *Common Prayer*, as it was established in the *Church of England*, is the only true way whereby to worship God; as I have sufficiently proved by the Scripture, in my Book called *A Voice from Heaven*; and in my other Book, called *An Eccho to that Voice from Heaven*; written in the yeers 1651. and 1652.

And as for your vain jangling, God hath not any delight in it, 1 *Tim.* 1. 6. 2 *Tim.* *Titus* 3. 9. for the coming neer unto God with the mouth, and the worshipping of God according to the Commandments of private men, is a vain thing; *Mat.* 15. 5, 6, 7, 8, 9. that is, when they command that every one may do in the worship of God, what seemeth right in his own eyes, *Judg.* 17. 5, 6. and 21. 25. as Israel did when they had no King; But the event of such a State, was destructive to them; as you may read and see, *Judg.* 19. and 20. and 21. But for the Kings Command, it is said *Eccles.* 1. 2. *I charge thee to keep the Kings commandment, and that in regard of the Oath of God*; thou hast sworn to obey him. Again, its said, *Prov.* 16. 10. *A divine sentence is in the lips of the King, his mouth erreth not in judgement.* Thus a true Christian King is endued with an infallible judgement, and so is the sentences of K. *Charls* his mouth; To this King the Apostle commands obedience in all things, 1 *Pet.* 2, 13, 14. *Submit your selves to every Ordinance of man, for the Lords sake, whether it be to the King, as supreme; or unto Governours, as them that are sent by him*: For the Apostle foresaw by the Scripture, *Zach.* 14. 2.

Zeph.

*Zeph.*3. 9: That the Lord would hold forth at laſt, a King whoſe Laws in all things ſhould be right: of this you have more at large in my fore mentioned Books; for there is no right nor peace to be had; but where there is a King of righteouſnes, and a King of Peace; That is, when the King Comes in by the right way, being the right Heir.

And though the title [King;] be given by the Scripture ſomtimes to Uſurpers, ſet up by the peoples power, and by *money*; which is but *a molten Calf*; God owns them not; but calls them, *their Idols*, for ſaith he, *Hoſ.*8,4,5,6. *They have ſet up Kings, but not by me; they have made Princes, and I knew it not; of their ſilver, and their gold have they made them Idols; that they may be cut off; Thy Calf O Samaria*, &c. And again ſaith he; *Eze.*43.9. *Let them put away their whordoms and the Carcaſſes of their Kings far from me*; and of ſuch Kings, he ſpeaks *Rev.*17, 12, 13, 14, 15, 16, 17. as you ſhall find it made Cleare at large in the poſtſcript of my book, called, *A Voice from Heaven*. And of ſuch Kings the Lord ſaith, that they had ſet their threſholds, by his threſholds; & their poſt, by his poſt; *Ezek.*43, 8. for the Lord had a poſt by which his Kings of the ſeed of *David* ſtood; 2 *Kin.*11.14. *Ezek.*46.2. according to Gods command; & it ſeems the uſurping Idolatrous kings, ſet up by the people, preſum'd to come there, as our great Ones preſume now, to bury their friends in the Royal ſepulchers at *Weſtminſter*; where none but the Kings Family was wont to be buried; yet certainly their carcaſſes ſhall be removed, as the Lord hath ſpoken, *Eze.*43, 7, 8, 9.

But the true King that cometh to judge the wicked ones, is called *the glory of the God of Iſrael*, that is, the glory of Jeſus Chriſt; for he is the God of Iſrael; And if we compare Scripture

with Scripture, we shall find it so; for you shall find, *Ezek.* 43, 1, 2. That the King coming form the East with his Train and Armie, is called, *the glory of the God of Israel*; and v. 3. he saith *it was like the glory that he saw when he came to destroy the Citie*; That is, like *Nebuchadnezzars* coming in the head of his Army to destroy Jerusalem; and v. 5. he saith, *that the glory of the Lord filled the house*, v. 6. he tels us, *that this glory spake to him, and is a man*, & saith he, *the man stood by me, and he said unto me*, &c. v. 7, 8. he tels you what this glorious king said; to make it yet more clear, observe v. 4. that this glory came into the house at the east gate. And compare it with *Eze.* 44, 1, 2, 3. and you shall find, that the East gate must be shut, & that none must com in or out by that gate, but the king

Here M. *Aspinwall* may see, that the true Kings, set up of God; may come to the post, and the threshold of that gate, as their own place; *Ezek.* 46, 2. 2 *Chron.* 23. 13. and that the usurping Kings, set up by the people, and called (*their Kings*) must be put away, *Ezek.* 43, 9. And though *Saul*, who indeed was the Lords Anointed, 1 *Sam.* 24. 6. 1 *Sam.* 8, 4, 5. 1 *Sam.* 12, 13. 1 *Sam.* 13, 13, 14. yet for that the first moving cause for him, was from the people; his heart was not real to God; Therefore *Saul* relying so much upon them, to please the people; disobeyed the command of God, and lost the kingdom, 1 *Sam.* 15.

And alas M. *Aspinwall*, concerning your throwing away of our Laws, therein you talk idly; for do you think that your generation (who are of no such wisdom and learning as our former Parliaments were) can make better Laws in one year, then our Laws be; which were in making and Refining above five hundred years? and had not our former Parliaments the word of God for their

direction

direction therein, as well as you or any now a daies? and were they not more sober and prudent in the understanding of those Lawes? I pray entertain no such foolish conceit. And you tell us likewise of the Statutes of *Omri*, *Mica* 6.16. that is, even such things as you set up; for if you observe *Jeroboam*, *Omri* and *Ahab*, though they had many sorts of worship, yet any one abject of the people, served to be a Priest, or a Teacher of them, 1 *Kin.* 12,31. 2 *Chro.* 12,8,9. 1 *Kin*, 16.25, 26. And must the statutes of *David* be cast away, because the statutes of *Omri* be nought? must the statures of K. *Hen.* 8. K. *Edw.* 6. and Q. *Eliz.* which are against popery, be cast away, because other Kings statutes are Idolatrous, and for popery?

And further, you tell us an untruth; That *Jehojada* the Priest having the supreme authority in his hand, took men recommended to him by some others, whom you call the Church; to put them in civil authority. No Sir; *Jehojada* had not (as you affirm) the supreme Authority then; for it is evident, *Athaliah* did reign that six yeers while he was guardian to the Kings Son, 2 *Kings* 11.3. But in the seventh yeer (he being the Priest of God) God stirred up the Spirit of *Jehojada*, to do right to the King, Princes and Levites; so that he sent to bring the Princes, who by right were rulers over hundreds; and took an oath of them to be true to the King, and presented him before them; and they by his command gathered the faithful Levites to come to their charge; neither took he any mans advise in the businesse, nor was any upon the attest of others received by him, and put into Civil Authority, as you falsly assert; for he had the Spirit of God to direct him (as our Archbishop had, and other Orthodox Bishops, &c, have now in such cases) that he commanded

every one to his charge and place; and directed them in what they should do, as from the mouth of God; and all of them did so obey *Jehojada*, that the work was perfected, even the King set on his Throne, as you may see, 2 *Kings* 11. 2 *Chron.* 23.

But you seem (by such false grounds) to set up the tenent of the Romish Church, which is, if a man by birth be Heir to a Kingdom, and ought there to rule, yet if the Church of Rome do not approve of him; they will deprive him, if they can; and give his right by their attest unto another, whereby to enjoy that Civil power; so that their Church do unjustly in this thing.

Thus, there will be brave stir, when your divided Churches, which are part of Iron, part of clay, even the toes of the Image, *Dan.* 2. 33, 34, 42. go about to set up men by their attest to govern, in Civil Authority. Then *Jack Straw* is set up by one Congregation, and *Hob. Carter*, by another, to throw him down; so that there shall be an endlesse war among them, until the Stone cut out of the mountain without attest of hands to justify it, smite the Image upon the feet, and break it to shivers; *Dan.* 2. 34, 35, 45. for the King needs not the attest of men, because all know him to be the Ruler by right.

Another untruth you would force upon us, on that Text in *Gen.* 49. 10. which saith; *The Scepter shall not depart from Judah, nor a Law-giver from between his feet, untill Shilo come*; from *Judah* many Kings have sprung, who gave good laws & kept the Scepter; what say you of *David* and *Salomons* writings, are there therein no Laws given out by them? sure they had power from God to do it, and Iesus Christ himself alloweth of their Laws; insomuch that he sometimes defends himself thereby against his enemies;

and

and did not Jesus himself come of Iudah, who removeth that earthly Scepter from Iudah, according to the word, and gives it to Shiloh? which Shiloh we must understand to be another Tribe, come from *Japhets* loyns, and not from *Sem*, *Gen.* 9. 26, 27. yet you say, the kings of Iudah gave no laws, nor could any give laws, till Iesus came. How contrary to the truth, even to Christs own words, this your assertion is, is manifest by the Scripture. Christ would not be troubled with such outward things; for when the people would have enforced him to be their King, he absolutely refused it; *Joh.* 6. 15. neither would he be so much as a Iudge in a civil cause, *Luk.* 12. 13, 14. nor would he take, but rather give tribute, *Mat.* 22. 17, to 22. & 17. 24. to 28. Therefore your assertion is utterly false, and you force the Text to a quite contrary sense, as you do in all the rest of your Pamphlet wrest other Scriptures.

Now for the law of Christ, it is altogether a spiritual law, which serveth not for any particular Country, but for all in general, as a rule whereby to frame laws. Therefore saith Christ, *By me kings reign, and Princes decree justice; by me Princes rule, and Nobles, even all the Judges of the earth*; *Pro.* 8. 15, 16. that is, what laws they make according to his word, are made by him. For this cause the Apostle *Peter* saith, 1 *Pet.* 2. 13. *Submit your selves to every ordinance of man, for the Lords sake; first, to the king, as supreme; then, to them that are sent by him.* And why? because whatever is done by the king, and his nobles, or judges, is done by the Lord Iesus; for they being his ministers, *Rom.* 13. 4, 5, 6. are directed by him; and *the kings heart is in the hand of the Lord*, Pro. 21. 1. *therefore his mouth cannot err in judgment*, Pro. 16. 10. Now to leave Gods rule, and set up silly mean fellows to

be

be judges,& they to ſearch for precepts, that are (as you ſay,)ſcattered up and down the ſcripture whereby to rule all Countries, in all cauſes, and then be ſubject to their wreſting thoſe Scriptures what way they pleaſe, would be a brave way of judging the people, who having no known laws whereby to walk, muſt be alway waiting what ſcripture the Iudge will make uſe of to pleaſe his fancy,either to make them offenders,or to favour them; and if you ſay, the Iudge muſt allow a diſpute,then may the greateſt offender beat him with his own weapon,and eſcape; no,Chriſt hath not promiſed to rule by ſuch vile perſons, but by men of eminency, *viz.* by kings,princes,nobles,& judges,who decree juſtly *Pro.* 8.15,16 and if *that land be bleſſed,whoſe king is the ſon of Nobles,* Eccl. 10.17. then that land is curſed, whoſe rulers are ſons of clowns, that have no Nobility in them. Therefore to conclude, I beſeech you to conſider ſeriouſly what you do, and pull not down your houſe,before you have ability, skil, opportunity, & time to erect another;leſt you becom in a worſe condition then the wilde beaſt of the field;all the Statute laws,that were in force in the days of K. *Charls*, were right. But for the evil Cuſtoms that crept into Courts,& places of Iudicatory,through the corruption of men in authority, which the law never intended,I am againſt, as much as you can be. And now M. *Aſpinwall* you ſee wherein we differ,and that it is,becauſe you did not ſearch the Scriptures ſo exactly, as to find out the truth of them;wherein therefore you err concerning K. *Charls*,for I am better opinionated of you;then to think you did it wilfully,becauſe the times favor ſuch things; or that you are ſo hardned, but that you may be yet converted; which is the humble deſire of your friend, and Servant in Chriſt Ieſus,

ARISE EVANS.

POSTSCRIPT.

YOu may please to see the folly and falseness of this Aspinwall, *in his Pamphlet; who first,* would needs perswade us, *That the late K.* Charls *was a fierce arrogant Tyrant; whereas indeed, the World knows, there was not a more mild and gracious King upon Earth, to his Subjects, then he was.*

2. He would blind our eys, and perswade us, *that those people are saints, and must govern the world, who when they had gotten from K.* Charls *more then ever was granted by any K. of England to the subject; rendred him evil for good, most abominably rose against him, & deprived him of life and all. Surely there is no man, having the spirit of* Jesus Christ *in him, dare say, such doings are the deeds of Saints; or they are Saints, that so deceive, will forswear themselves, and keep no faith toward God or man.*

Who so rewardeth evil for good, evil shall not depart from his house. *Prov.* 17. 13.

3. *He would have us think* Jesus Christ *to be the* Head *of such perfidious people; and that* He *will put the power of* His *Kingdom, or first Monarchy, into such mens hands; as if he intended that when they get the power of the Kingdom of* Jesus *into their hands, they may serve him as they did K.* Charls, *and deprive him of all* his *right on earth; But they cannot deceive* Jesus, *who is the searcher of the heart, as they deceived K.* Charls, Ier. 17. 10. *for saith he,* I the Lord search the heart, I try the reins, even to give to every man according to his ways, & according to the fruit of his doings; *so that we must rather believe that* Jesus *will judg them for their wicked deeds against* him, & his Anoynted, *then put the power of* his *Kingdom into the hands of such a perfideous generation; and that he will exalt* Charls (*that was faithful to the death for him*) *to the throne,* Re. 2. 10. & 3. 21. *that* Charls *and his seed for ever, should have the preheminence over all the earth.*

4. He

4. He would perſwade us to caſt away our Law, *made and compoſed by holy men, according to the word of God; which by all mens judgement, hath brought* England *to ſuch a Civility, that no Country can be compared to it; and* ſeek a New Law, *he ſaying,* it is ſcattered up and down the Scripture. *Truly the Scripture is a ſweet garden for that purpoſe, and ſerves for all the world; but ſince our Predeceſſors ſought in this garden, and gathered the ſweeteſt flowers thereof, and compoſed them together into ſo ſweet a Poſie, that we, and all the world (as many of them as came among us) have found the experience thereof, and bear witneſs, that there is not the like on earth; For us to caſt this Law away, and look for a new Law from this generations compoſing, were, as if a man ſhould leave his ſheep, and go* ſhear the hogs; *ſo he ſhould find a* great cry, *but* little wool; *as we found from our long ſitting Parliament,* great Votes, *but* little good Laws: *or as if a man have a great ſack of wool, and* caſt it away, *and then go a wool gathering among briers and thorns, it could not but be counted a great folly; ſo for us to caſt away our Laws, and be perſwaded by ſuch ſilly fellows as* Aſpinwall, *is a greater folly.*

5. I beſeech you alſo to conſider this ſhallow brain'd fellow; *a child that can but tell* 20. will tell you that ten, and one, is 11. *yet Aſpinwall cannot make more of the ten horns, and a little horn, (which ten and* 1. *muſt needs be counted* 11.) *but ten; which interpretation of the horns, he makes the principal matter in his Pamphlet, both in the firſt and laſt page thereof; and judge you whether a man that is not able to tell* 20. *but miſſeth* 1. *in* 11. *is fit to declare ſuch high things to the world, and to preſage of times.* Conſider what I ſay, and the Lord give you underſtanding in all things. 2 *Tim.* 2. 7.

Ariſe Evans.

FINIS.